

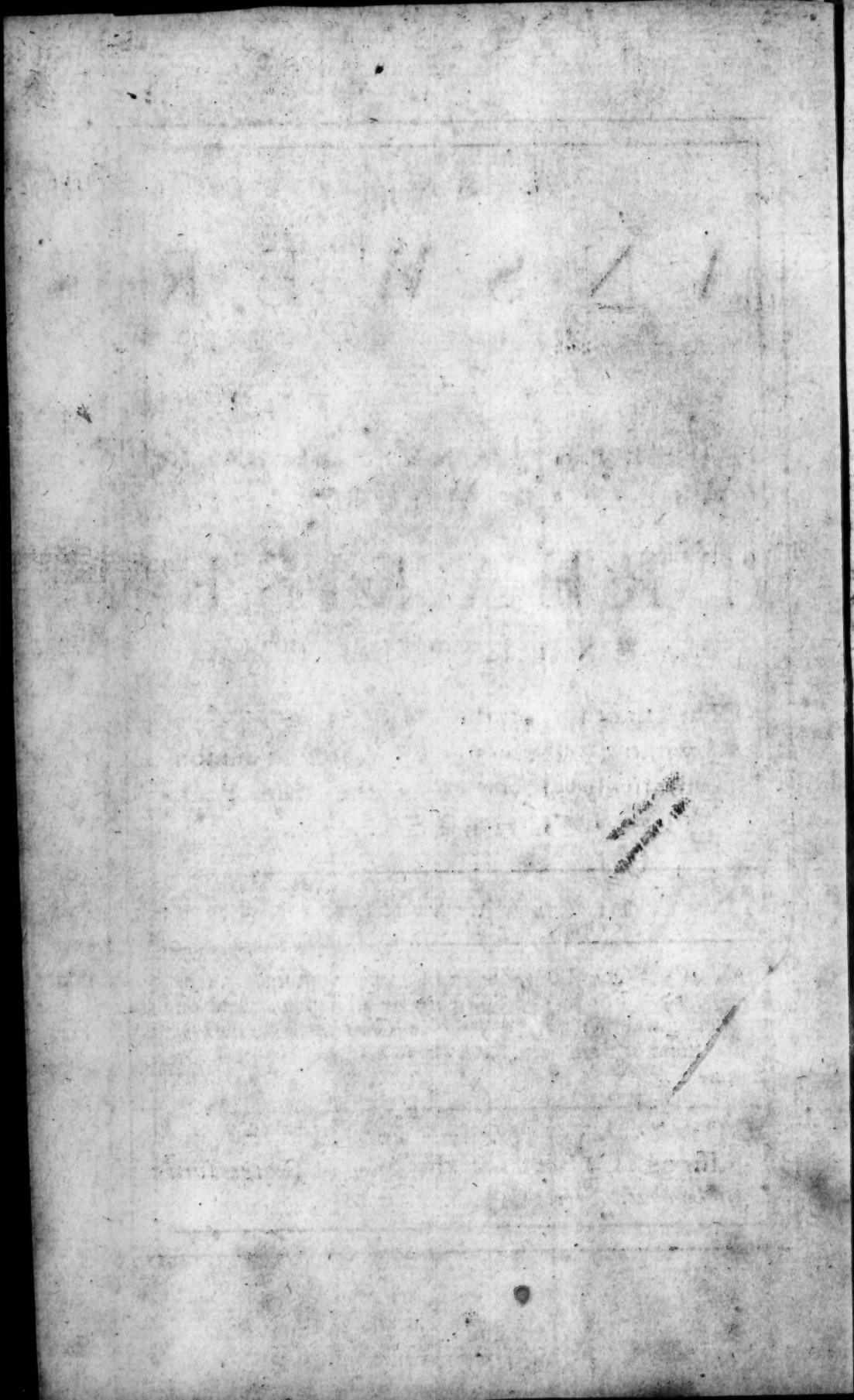
A N
A N S W E R
T O
J O S E P H J E N K S S Reply to
W I L L I A M W I L K I N S O N S
T R E A T I S E,
E N T I T U L E D,

The Baptism of the H O L Y S P I R I T,
without Elementary Water, demon-
stratively proved to be the true BAP-
T I S M of C H R I S T, &c.

By W I L L I A M W I L K I N S O N.

*Epb. 4. 5. One Lord, one Faith, one Baptism. 1 Cor.
12. 13. For by one Spirit are we all Baptized into one
Body, whether we be Jews or Gentiles, whether we
be Bond or Free; and have been made all to drink into
one Spirit.*

L O N D O N: Printed and Sold by the
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in Lombard Street, 1721.



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S. M. P. H.

THE PREFACE.

Candid Reader, in the Preface to my Friend *William Wilkinson's Answer to John Hammett*, I conceive I briefly manifested the Ordinances of Christ to be purely Spiritual and Agreeable to the Nature of the blessed Dispensation, of spiritual Light and Glory, under which we live, this admits of no legal Shadow, or *fewish* Ceremony; since it hath pleased the Great and Divine Benefactor, to reveal in Men the Holy Spirit, which is fully sufficient to Baptize true Believers therein into Christ, the glorious Head of the Church of the new Testament, and to make them Partakers of his Divine Nature, in whom all Fullness dwells.

They therefore who are Sharers of this unspeakable Gift, and become united to it, may testify from Experience, that it is Spiritual Baptism, which is the Baptism of Christ; and they who are Baptized therewith, do Feed on him who is the Bread of God. Our Lord in great Condescension, gives such to Taste of his Goodness, and to live by him; here is their Nourishment; this is the Life of their Souls, having been begotten thereby, and Born thereof; they have known what it is to be dipped into the Name of the Lord, and to have their Sins washed away, by the Washing of Regeneration, and the renewing of the Holy Ghost; and their Souls hereby are nourished up unto eternal Life. O glorious Baptism! O Heavenly Refreshment! Virtuous and Excellent beyond Expression!

Shall religious Men oppose the Sufficiency of the ONE Baptism, by subjoining *John's* to it; since in Reality they are TWO distinct Baptisms? shall they subjoin a *Jew-*

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is^t Passover, or any Part thereof to this Heavenly Food,
Since CHRIST our Passover is Sacrificed for us?

John the Forerunner of our Lord, gave way to him, he being Manifested, said, * *He must Increase, but I must Decrease*; And since he who had divine Authority to Baptize with Water, not only gave way to the Son of God, † but Contradistinguished his Water Baptism, from Christ's spiritual Baptism; how is it that Men who never had a Commission from God to Baptize with Water, can possibly unite an outward Elementary Baptism, with an Inward and Spiritual one.

If any should urge they have a Commission so to Baptize, or yet to join those two together, I shall not believe them, without a Demonstration: For I presume, none in our Time, will assume to themselves a greater Share in the Commission of Christ, Mat. 28. 19. than the Apostle Paul had; who Speaking of Water Baptism in 1 Cor. 1. Testifies that Christ sent him not to Baptize but to Preach the Gospel; and who can deny but that he instrumentally Baptized into the Name of the Father, &c. and so fulfilled that Commission, since the Ministry which he received was undeniably a Baptizing Ministry; because thereby many were turned from Darkness to Light, and from the Power of Satan unto God; but neither he, nor any of the Apostles that we Read of, ever endeavoured to make these two distinct Baptisms one.

But that I may not divert the Reader too long, from the Arguments on this Head, contained in the following Sheets, I shall briefly observe, the Substance of my former Preface, to which I refer, remains unanswered by Joseph Jenks; yet he hath Insinuated, that Water Baptism, and what he calls the Lord's Supper, were not included in the Prohibition of the Apostle, Col. Chap. 2. and takes upon him to admonish me, and W. W. not to Preach, or Write, in Vindication of our Principles, untill we can prove those Ordinances, as he calls them, to be in Hand Writing when our Lord Suffered; to which W. W. has clearly re-

* Job. 3. 30. + Mat. 3. Job. 1.

plied

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plied near the Cloie of this Book, and thereby in part prevented me: Yet because much depends on understanding the Apostle rightly, in that Chapter, I take the Liberty to read the 8th and 20th Verse, as the Marginal reading hath it, viz. 8th *Beware least any Man spoil you through Philosophy and vain Deceit, after the Traditions of Men, after the ELEMENTS of the World, and not after Christ.* Verse 20. *Wherefore if ye be Dead with Christ, from the ELEMENTS of the World, why as tho' living in the World, are ye subject to Ordinances.* And 21. *Touch not, Taste not, Handle not, all which are to Perish with the Using, &c.* Whence its Evident, Elements of the World are included in this Prohibition, as not being in their Nature agreeable to a spiritual Dispensation. But Water is an Element, and in the Apostles Sense, doth Perish with the Using. Water Baptism, therefore, is an Elementary Baptism, and having been an Ordinance of God to the Jews, before the Suffering of Christ, was a *Shadow of some good Thing to come;* and being Elementary, as other Jewish washings were, could no more make the Comers thereunto perfect, as pertaining to the Conscience, than any of the rest.

This good Thing, whereof all those Washings or Dippings were but a Shadow, is Christ's spiritual Baptism, which Washes away Sin effectually, and purges the Conscience from dead Works, to serve the living God; conferring on all the Subjects thereof, the great Advantage of the Blood of Christ, and of his Resurrection from the Dead. It is therefore that ONE Baptism Eph. 4. which is to abide in the Church of Christ for ever, and whereby every true believer is Baptized into one Body 1 Cor. 12. that is, its the powerful Substance, whereunto this Shadow, among the rest, yielded, when Jesus Christ blotted out the hand Writing of Ordinances, and took it out of the Way, nailing it to his Cross.

So that it's not whether Water Baptism was an Ordinance in hand Writing, at the Time of Christ's Suffering, but whether it was a Shadow, or not, is the Question? For, if the Ordinances relating to Shadows, that were in hand

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hand Writing were blotted out: How is it possible, that a
Shadow that was not in hand Writing, could be of greater Force? Or could in Point of Obligation, remain in a Dispensation, contrary in Nature to the most lively representation, Shadow, or Type? Let *Joseph Jenks*, and the rest of his Brethren seriously consider this; and be careful how they Preach up a Shadow, for an Ordinance of Christ, since God has been pleased to reveal the Spirit of his Son, which is the Substance indeed, Meat and Drink are expressly mentioned in *Col. 2. 16.* and called a Shadow of Things to come in Verse 17. but Bread and Wine are included in these. Is it not therefore highly agreeable to the Nature of the new Covenant, or Dispensation of the Gospel, to assert they are not to be Touched, Tasted, or Handled, as Ordinances of Christ, under such an Heaven-ly Covenant? let the Wise in Heart Judge.

Was it not the Dispensation of Shadows, which was done away, by the Offering of Christ, or if not, what was it? And if the Dispensation was ended, by that one Offering, how is it that any of the Shadows can remain in an Agreement to that Divine Will, which found fault with the very Covenant, in which, alone, the Ordinances, requiring the Observation of them, were in Force? And is it not most reasonable, that all Shadows should cease, since the Dispensation which, only, made them acceptable to God is ended?

I conceive, the Arguments relating to those matters in Debate, between us and our Opponents, may be comprised in a narrow Compafs; for the Things for which they contend (and we disuse) were Shadows of good Things, or they were not. If it be allowed they were such Shadows, the Question is, how can any Man prove them to be agreeable in Nature, to the new Covenant Dispensation, whereby ALL Shadows were abolished? But if it be said they were not, it remains for such who are of that Opinion to prove, either that they are the Heavenly Things themselves, purely spiritual and agreeable to the Dispensation of the Gospel, or give up the Cause, for which they so long, with so much Warmth, contended.

W

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We say on the other Hand (and let him Deny it, who can prove the contrary) the Baptism of Christ, and Supper of the Lord, are the Heavenly and Spiritual Things, which those Shadows Typified; and we have had engaging Obligations upon us, to Publish to the World, that these are Christ's own Ordinances, agreeable to his own Kingdom which is Spiritual; Ordinances Evangelical, and saving to the uttermost, through Christ our Mediator: for these therefore (yea these in Simplicity) we contend earnestly desiring our Readers, and Hearers, not to Neglect this the Heavenly Substance, in its manifestation within them, while they contend for those Shadows, which we have been taught to disuse; and then we doubt not, but God the Father, by our Lord Jesus Christ, will open their Eyes also, to see the Weakness of all beggarly Elements, in a Church wherein Christ is Head, and Administrator of that living Vertue, which is Sealed by him into all who are united to him, through the Power of that new and heavenly Testament, which he has Triumphant-confirmed by his Death, and will for ever support by eternal Life, which raised him up from the Dead, to the Glory of the Almighty God, to the Edification and salvation of all his Children.

That thou, Reader, mayest be One of this Number,
the fervent Desire of thy assured Friend,

London, the 19th
of the second
Month, 1721.

L. G.

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T H E INTRODUCTION.

Iwould only add, to what my Friend Godfrey hath wrote by Way of Preface, three Things, viz. That what I have wrote in the following Pages, is not with any Prejudice to the Baptists in general, nor yet those with whom Joseph Jenks is joyned in particular, much less to him, either as a Man, or as a Member of that Society. And first, as to the Baptists in general, I am perswaded they have carryed the Reformation from Popery and Superstition, further in many Respects, both in Purity of Doctrine, and also in Example of Life, then divers other Protestant Churches; for many of the Baptists in their first Rise, were both against a Man made Ministry in their Churches, and also against upholding by a stated Maintenance, any such, either amongst themselves or others; but did believe, that as every one had received the Gift, he might Minister it to another, as a good Steward of the Grace of God, which was thus far, according to the Apostles Doctrine: Also many of them were, yea and still are, (Witness the Baptists in Holland and Germany) against all Swearing and Fighting; and so in those Respects, come to the Commands of Christ, I say unto you Swear not at all; and again, I say unto you that ye resist not Evil, &c. In all which, many of the Baptists so far were brought to the Doctrine of Christ; they also were against Sprinkling their Children, and Initiating them into their Churches, by that carnal Ordinance, as is the Practice of the Lutherans, Church of England, and Presbyterians, to admit Members into their Churches, who can give no Evidence or Demonstration of their being Born of the Spirit; which Practice the Baptists very conscientiously dissented from; thus for the Baptists in general. Secondly, as to that Society with whom J. J. is joyned, they mostly hold the

free Grace of God, through Jesus Christ, to be given to all Men to profit withall : They also Practise a free Liberty, for any of their Brethren, to Preach and Exhort as they themselves are come to an honest and sober Life and Conversation, which is much nearer the Primitive Practice of the Church of Christ, than to confine the Preaching of the Gospel to certain Letter learned Men only, as the Generality of Protestants do, to the no small Reproach of the Reformation.

Thirdly, as to my Friend Jenks in particular, first as a Man, I have this to say (having been well acquainted with him from my Youth upwards) he is Naturally of a good affable free Disposition, and very pleasant and kind in his Conversation, which hath made his Company always very Desirable, and Acceptable to me ; and notwithstanding our Difference in Judgment, in many Things concerning Religion ; yet we always had a mutual Respect for each other, which he manifested afresh (since the following Sheets were wrote) in his late Voyage to London, which I take to be really commendable in him ; for I think Religion should never soure Men's Dispositions, but at least keep them as good as it finds them, &c. And as to his being a Member of the Baptists Society at Providence, in the Colony of Rhode Island in New England, the Place of his, and my Nativity ; I am far from bearing him any ill will on that Account : For being in my tho' Judgment for a universal Liberty of Conscience in Matters of Religion, I can by no means, envy any for differing from me therein, but would have every one from good Grounds, shou be fully perswaded in his own Mind. And yet tho' I bear no Prejudice, in any respect to Joseph Jenks, but truly love unles him ; yet he having in his Book I have now Answered asserted, That Water Baptism, and what he calls the Lord's Supper, are Ordinances of Christ, and to continue in his Church 'till his second Coming, (by which he means the End of the World) and that the Arguments I advanced (in my Answer to John Hammett's Book) to prove the Baptism of the Holy Spirit without Elementary Water, is the Baptism of Christ, are fairly refuted ; and Water Baptism and the Lord's Supper plainly proved to be the Commandments of Christ, &c. I say considering these and many more of his ball Assertions

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Assertions, to be against the Doctrine of Christ and his Apostles, in asserting Water Baptism and the Passover, by him miscalled the Lord's Supper, for Commands of Christ; which at most were Commands of God under the Law and Types of the inward and Soul cleansing Baptism of Christ, and of his feeding his People himself, who is the true Bread of Life, and therefore were not to remain under the Gospel of Christ, who is the Substance and Antitype of all the Types under the Law; for which Cause, I found my self under deep Obligations to Answer J. Jenks Book, (notwithstanding our mutual Friendship) and so much the more, in as much as his publick Station in the World, as a Magistrate, many Years, and now Deputy Governour of Rhoad Island, hath raised his Fame, and thereby many (it is probable) have been induced to read his Book, who never saw either J. Hammett's, or mine; who perhaps may now do me that Justice, as to Read this Answer of mine to his, and there-by give themselves the Opportunity of seeing how fully I clear my self, and former Arguments, from J. J's. pretended Refutation of them; and also how plainly, from clear Scripture Testimony, I manifest that the Baptism of the Holy Spirit, without Elementary Water, is the Baptism from of Christ. And friendly Reader, I only add farther, that in my tho' I found it my Duty to Answer J. J's Book, the more because of the good Character he bears amongst Men, from le st any without duly considering what he Writes, should from thence take what he says on his Credit, and not search for themselves. But if he should Write again, unless he advance some new Arguments from Scripture, which neither he, nor J. Hammett have yet advanced; I may not think my self obliged to Answer him again, tho' there should be some undue Reflections on me, as there were in his last, which I can easily bear for Christ's sake, but if (any other Baptist of an inferior Character to J. J. should Answer what I now Write, without bringing some new Scripture Arguments, and clear Demonstrations, that Water Baptism, and that they call the Lord's Supper, are Ordinances of Christ, (which I am perswaded can never be done) I shall not hold my self any way obliged to Answer them, but now

now may refer the Reader, to this and my former Book; as my settled Judgment against the Arguments which I have yet seen in Vindication of Water Baptism and that called the Lord's Supper, as being the Commands of Christ: And now friendly Reader, in much Sincerity, I recommend thee to the Grace of God, come by Jesus Christ, that under the Influence thereof, thou mayest Read what I have Written that thou mayest be able to make a right Judgment therein is the Earnest desire of thy Souls Well-wisher,

London, the 20th
of the second
Month, 1721.

WILLIAM WILKINSON

An ANSWER to Joseph Jenks's Reply to William Wilkinson's TREATISE, &c.

*J*oseph Jenks, in the first Page of his Book, quotes the Fifth of mine, thus. ‘ *John’s Baptism was under the Dispensation of the Law; for CHRIST, and not John, is the End of the Law, &c.* See Rom. 10. 4. neither did CHRIST put an end to the Law of Commandments contained in Ordinances, until he was offer’d up a Sacrifice once for all; and *John* having finished his Course before that Time, it from thence appears his whole Dispensation of Water Baptism was Legal.

“ He Replys, if *W. W.* intends by Legal (as he must if he speaks proper) that *John’s Baptism was Part of the Mosaical or Levitical Law*, which he endeavours to perswade his Reader to believe; then it must have been manifest to all *Israel*, for so was the *Mosaical Law*; then I desire him to cite the Scripture where it is so declared, which if he cannot do, then he is the Man not to be trusted in his Exposition of Scripture.

Answer. I did (and still do) mean that *John’s Dispensation of Water Baptism, was under the Law of Moses or old Testament, and not under the new Testament, which was of no Force till CHRIST the Testator died,* according to *Heb. 9. 17.* And as for his desiring me to cite

*A*the Scripture where it is declared to be made manifest to all *Israel*, I may inform him and my Readers alfo, that it was made manifest to the Inhabitants of *Judea and Jerusalem*, and also to all *Israel* from the following Texts, *Mat. 3. 5, 6. Then went out to him Jerusalem and all Judea, and the Region round about Jordan, and were Baptized of him in Jordan, Luk. 3. 15, 16.* And as the People were in Expectation,

and all Men mused in their Hearts of *John*, whether he was the **C H R I S T**, or no, *John* answer'd, saying unto THEM ALL, *I indeed Baptize you with Water, &c.* from whence 'tis plain it was manifest to them all, or else they all could not have mused in their Hearts, nor could he have answer'd to them all what his Baptism was, without thereby manifesting his Baptism to them. *Act 13. 24.* when *John* had first Preach'd before his, i. e. **C H R I S T**'s coming, the Baptism of Repentance to all the People of *Is rael*: So that from these Premisses, I hope I may be trusted in the Exposition of Scriptures, for the same End for which they were wrote.

" *J. J.* in his p. 2. having cited my Book p. 4. observes, that by my Manner of Reasoning, if it (i. e. *John's* Baptism) was manifest to them, (i. e. those under the Law) they were to be Baptized, &c.

Answ. What I intended by saying in p. 4. that all those under the Law of *Moses*, (so far as it was manifest to them) were to submit to Water Baptism, as the Counsel and Command of God, was, that as *John* was sent from **G o d**, according to *Job. 1. 6.* so those he was sent unto, viz. all the People of *Israel*, to whom he Preach'd for the Baptism of Repentance, *Act 13. 24.* were to be Baptized in Water, or else reject the Counsel of **G o d** against themselves, as the *Pharisees* did *Luk. 7. 30.* Yet I conceive me it was no way unsafe in me, to put in with a Parenthesis, so far as it was made manifest to them; for there was no doubt some Deaf, and some other ways uncapable, without any Fault of their own, to hear *John's* Doctrine, and be informed of his Baptism: And in such, it was not at all rejecting the Counsel of **G o d**, because where no Law is manifest, there is no Transgression, which in my Opinion is agreeable to, *Rom. 4. 15.* In p. 2, 3. *J. J.* quotes *Mat. 3. 7, 8, 9.* where *John* exhorted the *Pharisees* and *Sadducees* that came to his Baptism, to bring forth *Fruits meet for Repentance*; and then goes on thus, in p. 3. " Whence I observe, that neither the *Pharisees* nor *Sadducees* were in any righted to this Ordinance of Water Baptism, as being the Children of *Abraham*, as they were to all the Ordinances."

ces and Privileges of the Law, which plainly shews, that this Ordinance of Water Baptism pertained to another Dispensation distinct from that of the Law; and that none had right to it any other ways than by Repentance and Faith.

Answ. But it is manifest, notwithstanding what my Friend Jenks says to the contrary, that the Children of Abraham according to the Flesh, were not inrighted to all the Ordinances of the Law when they were gone into Wickedness as these Pharisees were; is clear from the following Scriptures, Isa. 1. 13, 14. *Bring no more vain Oblations, Incense is an Abomination unto me; the new Moons and Sabbaths, the Calling of Assemblies, I cannot away with, it's Iniquity, even the Solemn Meeting, your new Moons, and your appointed Feasts my Soul hateth.* &c.

And the Reason follows in the next Verses; Their Hands were full of Blood; but on Terms of their ceasing to do Evil, and Learning to do well, (which includes in it both Faith and Repentance) they had the Promise of eating the Good of the Land, &c. From whence it is clear, that until they came from Evil doing to Well doing, they were forbid performing those Ordinances which were commanded in the Law. But the Pharisees and Sadduces were not denied to be Baptized, but exhorted to bring forth Fruits meet for Repentance, &c. and again, Isa. 66. 3. *He that killeth an Ox is as if he slew a Man, he that Sacrificeth a Lamb, was not as if he cut off a Dogs Neck, he that offereth an Oblation, was as if he offer'd Swines Blood, he that burneth Incense as if he e, and blessed an Idol.* From all which it plainly follows, that they were not inrighted, to use his own Words, to the Ordinances of the Law commanded to Israel, except they intended their ways by Repentance: And therefore if my Friend Jenks will have it, that the Pharisees and Sadduces were not inrighted to Water Baptism as being Children of Abraham, except they came to Repentance and Faith; yet that will not demonstrate that Water Baptism pertained to another Dispensation distinct from that of the Law, seeing as is before proved, the wicked tho' Children of Abraham, were more strictly forbid the Ordinances

that Moses commanded, than these were the Baptism of John, tho' they were all under one Dispensation. But J. J. having cited my Book Page 5. where I argued, that John being dead (before C H R I S T the Testator confirmed the new Testament by his own Death) was a clear manifestation that John's Baptism was under the old Law or Testament, and not under the new: To which J. J. replies in Page 3. 4. " It is evident by W. W's. manner of Reasoning, that he would insinuate to his unwary Reader, that because John was dead before C H R I S T Suffer'd, that therefore his Doctrine and Baptism could be no Part of the Gospel, or new Testament. But let the Reader consider, that if such Reasoning will hold good, then all the Doctrine, Miracles, and Commands of C H R I S T, before his Suffering, could be no Part of the Gospel and new Testament.

Answ. Tho' I have manifested in my former Book, and this also, that John's Baptism (which had no Command, neither from John, nor yet from C H R I S T, to continue after John was Dead) was no Part of the new Testament or Gospel Dispensation: Yet it will not from thence follow, that the Doctrines and Commands of C H R I S T, which he Preach'd before he Suffer'd, were no Part of the Gospel or new Testament Dispensation; seeing the Doctrines and Commands of C H R I S T were what he commanded his Disciples to Teach, after his Resurrection, (when the Dispensation of the Gospel, or new Covenant fully took Place) as appears from Mat, 28. and 20. where he saith, Teaching them to observe whatsoever I have commanded you, &c. But for John's Baptism, neither C H R I S T nor John ever commanded it to be taught or practised after John the Administrator of it was Dead. In Page 5. J. J. goes on, in order to prove that C H R I S T proceeded in the same Way of Baptizing as John had begun, and for Proof thereof, quotes John 3. 22. thus, ' after these Things, came J e s u s and his Disciples into the Land of Judea, and there he tarried with them and Baptized.' " So that if he were not personally the Administrator of it, yet it must be done by his Authority and " Command

" Command, and that this was Water Baptism is also clear &c.

Answ. Here my Friend Jenks, seems to have a Side Blow at the Evangelist, as well as the Quakers, by saying, if he, (*i. e.* J E S U S) was not Personally the Administrator of it, tho' he may Read what the same Evangelist faith in *Chap. 4. 2.* that J E S U S himself Baptized not but his Disciples; and *John* knowing what he had said in *Chap. 3. 22.* and therefore least any should think from thence, that J E S U S, either in his own Person, or by any Command to his Disciples, did Baptize any in, or with Water; therefore to clear it himself, faith in *Chap. 4. 2.* that J E S U S himself Baptized not, but his Disciples: From whence it is clear, he neither did it Personally, nor by his Disciples; for what a Man doth by express Command to those under him (as the Disciples were under C H R I S T) he may be said to do it, as *Solomon* is said to have built the Temple, &c. And therefore, *Job. 3. 22.* may be read thus, *After these Things came J E S U S and his Disciples into the Land of Judea, and there he tarried with them, and the Disciples Baptized, but J E S U S himself Baptized not*, as is before manifested. But to let my Friend Jenks see, that according to his Argument, the Disciples Baptizing with Water before C H R I S T was Offered up, was with *John's* Baptism, and not with C H R I S T's, is clear from what follows. First, *J. J.* lays down in Page 23. the Form of Words used by *John*, in the Administration of Baptism thus,

" He, (*i. e.* C H R I S T) alters the Form of Words used
" by *John*, in the Administration of Baptism, which was
" by telling the People they must believe in him which
" should come after him." And this Form according
to him, lasted 'till C H R I S T gave his Disciples that Com-
mand, *Mat. 28. 19.* After his Resurrection, as may be fairly
argued from his Page 23. thus, " And C H R I S T having
" now (after his Resurrection, as may be seen in the Top
" of the same Page) all Power both in Heaven and Earth,
" he alters the Form of Words used by *John*, in the Ad-
ministration of Baptism." And in Page 26. 27. he saith,

“ for Apollos, though he was Baptized with the Ba p
“ tism of *John*, yet it being Administred before C H R I S T
“ Suffered, and had changed the Form of Words as afore
“ said — when C H R I S T was already come and suffered
“ Death and was risen again, and had by his Command
“ given to his Disciples, changed that Form of Words
“ used by *John*.

From which I would observe, *First*, that *John's* Form of Words in the Administration of Water Baptism, according to *J. J.* was by telling the People they must believe in him who should come after him. *Secondly*, that this Form of Words, according to him, lasted 'till C H R I S T altered it after his Resurrection ; from whence it is clear, that C H R I S T neither Baptized in his own Person, nor by his Command to his Disciples ; for it cannot be imagined without great Absurdity, that he would either in his own Person, or by his Disciples, tell the People they must believe in him who should come after H I M, when he the true M E S S I A S was already come that they might have Life, and have it more abundantly. Therefore the Disciples Baptizing with Water, and using *John's* Form of Words, it must be *John's* Baptism, as *J. J.* calls it in Page 26. saying, Apollos tho' Baptized with the Baptism of *John*, &c. So that he allowing *John* had a Baptism with Water, and a Form of Words peculiar to his Baptism, which Form lasted till after C H R I S T Suffered, it follows, that it was *John's* Baptism and not C H R I S T's, which the Disciples used before C H R I S T Suffered. But *J. J.* proceeds in Page 5. thus, “ and this Water Baptism, though sometimes, “ called *John's*, was properly C H R I S T's, both by his “ Institution and Use of it, as the Doctrine (sometimes) “ called the Apostles Doctrine was his.

Answ. No, it was never called C H R I S T's Baptism, nor did C H R I S T ever use it, but both he and also the Apostle Paul, called it *John's*, See Mar. 11. 30. compared with *Act*s 1. 5. thus, *The Baptism of John, was it from Heaven or of Men?* for *John* truly Baptized with Water, &c. *Act*s 19. 4. Then said Paul, *John verily Bap-*

tized

ized with the Baptism of Repentance, and this Baptism of Repentance was that with Water, as is clear from John's own Words, Mat. 3. 11. thus, *I indeed Baptize you with Water unto Repentance, &c.* from all which, it appears Water Baptism was called John's, to distinguish it from CHRIST's, whose was, and is, with the HOLY-GHOST and with Fire, See Mat. 3. 11. In Page 6. J. J. having quoted my Book in Page 5, 6. where I argued against John's Baptism, being the Beginning of the Gospel of JESUS CHRIST, replys to it thus in Page 6. " It is certain that the Evangelist Mark, doth declare those Words, viz. *The Beginning of the Gospel of JESUS CHRIST*; and for as much as they cannot relate to any matter precedent to them, they must unavoidably have relation to some Thing subsequent to be applyed to, or else his Words must be an Impertinence and stand for Cyphers, as W. W. would perswade his Reader they do.

Answ. I never offered one Word to my Reader, or any body else, to perswade them that Mark's Words stood for Cyphers, nor yet ever thought so, 'tho' my Friend Jenks, hath positively asserted it. But what I wrote in answer to J. H. calling John's Baptism the Beginning of the Gospel of JESUS CHRIST, was plainly to demonstrate that those Words of Mark, (i. e. the Beginning of the Gospel of JESUS CHRIST) did not relate to John's Baptism; which I thought I had so fully done, that none would have ventured to oppose it; but I find my Friend Jenks hath, tho' to little purpose. But tho' I did not in my Answer to J. H. shew what Mark's Words (i. e. the beginning of the Gospel of JESUS CHRIST) related to, let now I shall as followeth. *First*, let it be considered, that it is not uncommon for Authors, in the Beginning of their Works, concisely to mention what they intend to treat off; and this I conceive was the Case of the Evangelist; who being about to Write of the Gospel, or new Testament dispensation which CHRIST Preached, he begins thus. *The Beginning of the Gospel of JESUS CHRIST the Son of God:* And to introduce the manner

How C H R I S T began to Preach, he says, as it is written in the Prophets, *Behold I send my Messenger before THY FACE, which shall prepare THY WAY BEFORE THEE*; and then relates what John the Baptist did in the Wilderness, as his Messenger, before he relates the Beginning of the Gospel which C H R I S T Preached, which in Verses 14, 15. he doth thus. Now after John was put in Prison, J E S U S came into Galilee, preaching the Gospel of the Kingdom of God, (i. e. the new Testament dispensation which he confirmed by his own Death) saying, *the Time is fulfilled and the Kingdom of God is at Hand, Repent ye and believe the Gospel.* Observe Reader, that it was after, (and not before) John was cast into Prison; C H R I S T said the Time was fulfilled that they should Repent and believe the Gospel which he Preached; which evidences that John's Baptism was not the Beginning of the Gospel of J E S U S C H R I S T; seeing he was cast into Prison before the Time was fulfilled (as C H R I S T said) for their believing the Gospel of the Kingdom or new Testament Dispensation; but if John's Baptism had been the Beginning of the Gospel of J E S U S C H R I S T, as both J. H. in Page 23. and J. J. in Page 7. say; then C H R I S T had no need to have said, Repent and receive the Gospel, for *all the Land of Judea, and they of Jerusalem went out to John, and were all Baptized of him in the River Jordan,* See Mar. 1. 5. And so consequently had received the Gospel, if John's Baptism had been it, which is very absurd, as is fully Manifest from what is already said. But J. J. goes on in Page 7. thus, "Indeed notwithstanding all that W. W. has, or can say against it, all true Believers may fairly concede to the Evangelist's calling John's Baptism and Doctrine, the Beginning of the Gospel of J E S U S C H R I S T; for it was undoubtedly glad Tidings (as the word Gospel signifies) and the Beginning of such glad Tidings too (to true penitent Sinners) to receive Remission of their Sins by true Repentance and believing in a C H R I S T to come, and being Baptized in Water; all which, John's Doctrine both exhorted and directed unto.

Answ.

Answ. Tho' John's Doctrine in a Sense may be said
 to be glad Tidings, (as the Word Gospel signifies) yet it
 was no more so, than the Preachings and Writings of ma-
 gesses, as my before him, who were likewise under the Law; and
 therefore not as J. J. says, the Beginning of such glad
 Tidings too: For did not Jeremiah preach glad Tidings,
 when he said Jer. 4. 14. O Jerusalem, wash thine Heart
 from Wickedness, that thou mayest be saved, &c. And Isa-
 iah, when he said Isa. 1. 16, 17, 18. Wash you, make you
 Clean, put away the Evil of your doings from before mine
 Eyes; cease to do Evil, learn to do Well, seek Judgment,
 and believe the Oppressed, judge the Fatherless, plead for the
 Time Widow; come now and let us reason together, saith the
 LORD; though your Sins be as Scarlet, they shall be as
 white as Snow; though they be red like Crimson, they shall
 be as Wool. - And did not the Angels preach glad Tidings
 to the Shepherds, Luk. 2. 10, 11. Fear not; for behold
 I bring you glad Tidings of great Joy, which shall be to all
 People; for unto you is Born this Day, in the City of David
 the Saviour, which is CHRIST the LORD. And did not
 Simeon preach glad Tidings in the Temple, when he took
 up the Child JESUS in his Arms, Luk. 2. 28, 29, 30,
 31, 32. and said, Lord, now lettest thou thy Servant de-
 part in Peace, according to thy Word, for mine Eyes have
 seen thy Salvation, which thou hast prepared before the
 Face of all People; a light to lighten the Gentiles, and the
 Glory of thy People Israel. And was not the Gospel
 preached to Abraham, according to the saying of the Apo-
 stle, Gal. 3. 8. And the Scripture foreseeing that GOD
 would justify the Heathen through Faith, preached before
 the Gospel unto Abraham, &c. From whence it appears
 that many before John, preached glad Tidings, and had
 glad Tidings preached to them; and yet neither their
 Preaching, nor John's, much less his Baptism, (tho' all
 good in their Time and Season) were the Beginning of
 the Gospel of JESUS CHRIST, as the Dispensation
 of the new Covenant and Testament, that CHRIST
 confirmed by his Death; for that was reserved for the
 Son, as himself intimated, when having cited the Pro-
 phet's

phet's Words, Isa. 61. 1. as we have it in Luk. 4. 18, 19, 21, 22. *The Spirit of the Lord is upon me, because the Lord hath anointed me to preach the Gospel to the Poor, he hath sent me to heal the broken Hearted, to preach deliverance to the Captives, and recovering of Sight to the Blind, to set at Liberty them that are Bruised, to preach the acceptable Year of the Lord:* And he began to say unto them, *this Day is this Scripture fulfilled in your Ears;* and all bare him Witness, and wondered at the gracious Words which proceeded out of his Mouth. In Page 8, 9. J. J. Bo having quoted my Book Page 12. where I was arguing that John's Baptism was not to continue in the Church of CHRIST, from his own Words, Joh. 3. 30. there speaking of CHRIST, he saith, *He must Increase, but I must Decrease;* now I hope it will readily be granted, that John spoke this either of themselves, or of their Dispensations and Baptisms, to which J. J. replies in Page 9. "John undeniably speaks this, as both "CHRIST and himself were Lights, and both to give "Light for one End and Purpose, yet the one far exceeding the other.

Answ. That John saying CHRIST must increase, but himself decrease, was in Respect of their being Lights, &c. I deny; for the Information that was given to John, upon which he declared that CHRIST must Increase, but he Decrease, was not that CHRIST was a greater Light than he, (tho' to be sure he was, and is) but it was upon his being informed, Joh. 3. 26. that he that was with him beyond Jordan, (i. e. CHRIST) to whom he bore Witness, that he Baptizeth, and all Men come to him; upon which John answers, Verse 27, 28, 29, 30. saying, *A Man can receive nothing, except it be given him from Heaven; ye your selves bear me Witness, that I said I am not the CHRIST, but that I am sent before him: he that hath the Bride is the Bridegroom; but the Friend of the Bridegroom, which standeth and beareth him, rejoiceth greatly, because of the Bridegrooms Voice; this my Joy is therefore fulfilled: He must Increase, but I must Decrease,* &c. From whence it is manifest, it was upon John's hearing

4. 18. g that CHRIST Baptized, and that all Men came to
use the m, that he said CHRIST must Increase, and himself
oor, be ecrease; from whence it follows, he had respect to the
delive- Baptisms, and wherein the Difference of their Baptisms lay
Blind, John had before described in Mat. 3. 11. when he said,
the ac- indeed Baptize you with Water unto Repentance, but he
o them, that cometh after me is mightier than I, whose Shoes I am
and all not worthy to bear; he shall Baptize you with the Holy
Words Ghost and Fire. In Page 10. J. J. having quoted my
Book Page 13. where I argued from what appeared to the
arguing Disciples in the Holy Mount, when they were for ma-
ranch of king three Tabernacles, one for CHRIST, one for Mo-
. there se, and one for Elias; but to shew them it must not be so,
se, but the L O R D, while Peter yet spake, caused a bright Cloud
ranted, to overshadow them, and they were sore afraid, and fell
f their on their Faces, but when they lifted up their Eyes they
replies saw no Man save J E S U S only. From whence I observed,
s both that Moses with his Ceremonies was departed, and Elias
to give or John, with his Water Baptism was departed; but
exceed- C H R I S T, who by throughly purging the Floor, takes
way the Sins of the World; he remained, whom (and
not John) they were admonished to hear. To which
J. J. replies in Page 10. thus, "Here W. W. seems to
make some distinction between the legal Ceremonies,
and Water Baptism; but sometimes he makes them to
be one; and here also by what he says, they were both
vanished away; But sometimes he will allow them to
continue till CHRIST's suffering; but it's no wonder
that Weapons formed against CHRIST's Ordinances
should Clash.

Answ. First, there might be some Distinction, (and
really was) betwixt Moses with his legal Ceremonies (for
these are my Words) and John's Water Baptism, and
yet they both under the legal Dispensation; for tho' the
Prophets before CHRIST came, (of which John was
one) were under the Dispensation of the Law, yet they
were distinguished, Mat. 11. 13. by C H R I S T himself
thus, *For all the Prophets, and the Law, prophesied until*
John. Secondly, as to my having them (i. e. Moses's Ce-
remonies

remonies, and John's Water Baptism) both to vanish away; yet says he, sometimes W. W. will allow them to continue till CHRIST's Suffering, &c. Reply tho' I was intimated to the Disciples, by what they then saw and heard, that Moses with his Ceremonies, and John with his Water Baptism must depart, and CHRIST only remain in the Gospel Dispensation; yet it no way follows, that the Dispensation of the Law was ended until CHRIST suffered and confirmed the new Testament by his own Death. But, Thirdly, I deny that any of my Arguments, or Weapons, as he terms them, were formed against CHRIST's Ordinances, or that there is a clash; for Water Baptism was never an Ordinance of CHRIST, or called so by CHRIST, or any of his Disciples, nor yet by any other, untill Men apostatized from true Christianity. But J. J. goes on in Page 11, 12. "but he (i. e. W. W.) hath taken a great deal of Pain to prove, that this Elias which appeared on the Mount, was John the Baptist, and hath erected a large Building upon that Foundation; but if the Foundation fail (as I think it will) his Building must fall. But the Text makes it clear they (i. e. the Disciples) did not know it, until CHRIST had resolved their Question; and therefore it is evident, that the Elias which they saw upon the Mount, was not John the Baptist, but Elias the Prophet; and therefore all W. W.'s vaunting Arguments, grounded upon this Elias being John the Baptist, must down as aforesaid.

Answ. But if the Foundation on which I built my Argument, which is the Doctrine of CHRIST and his Apostles, as they are recorded in the Scriptures of the new Testament, should stand, then the Building raised thereon will stand also; and that this Elias which appeared on the Mount was John the Baptist, is clear from Mat 17. 10, 11, 12, 13. for upon this, Elias having appeared with Moses on the Mount, they asked Jesus as he came down from the Mountain, why say the Scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all Things.

I say unto you, that Elias is come already, and they knew him not, but have done unto him whatever they listed : then the Disciples understood that he spake to them of John the Baptist. From whence it appears, that from their having seen this Elias on the Mount, they asked the Question, why the Scribes said Elias must first come; and upon their question he answered them, that Elias was already come, and they understood he spake to them of John the Baptist, so that if I am mistaken I have good Company : And what if the Disciples did not know that this Elias was John the Baptist, till CHRIST informed them as he came down from the Mountain ; that don't make it Evident that it was not John the Baptist, but rather confirms it was ; and therefore (not my Vaunting, but Scripture Arguments, ground- upon this Elias's being John the Baptist) instead of coming down, as J. J. vainly imagines, stands firm and unmoveable, notwithstanding all J. J. hath said against it.

" In Page 13. J. J. says, by what W. W. has asserted, the Baptism which CHRIST commanded his Disciples to Administer, Mat. 28. 19. was the Baptism of the Holy Ghost, and that it was to be administred by Teaching, and that the Teaching and Baptizing must be one entire Act, and not be separated, for this is the plain Import of his Argument ; and that the Disciples had Power to Baptize, he endeavours to prove, but how well he has accomplished it I shall leave to the Readers Judgment.

Answ. That the Baptism commanded, Mat. 28. 19. was CHRIST's own Baptism, which was that of the Holy Ghost, appears to me plain, in that it was to be Administered to all Nations, by Virtue of his Command. But so was not John's Baptism of Water, and that it was to be performed by the Disciples, is also clear, they having Power when the Holy Ghost was come upon them, to perform what he commanded them, which was to teach all Nations, Baptizing them in, (or rather into) the Greek hath it) the Name of the FATHER, and of the SON and of the HOLY GHOST : Thus when they themselves were endowed with Power from on High, (which

(which they were expressly commanded to wait for) Luke 24. 49. then they having CHRIST with and in them according to Joh. 14. 17. 20. yea the Father and the Son to make their abode with them, Verse 23d. they then were made able Ministers of the new Testament, and the Works which CHRIST had done, they had his Promise they should do also, and greater Works than those he had done while he was yet with them, which no doubt related to the Teaching or Discipling all Nations, Baptizing them into the Name of the FATHER SON and the HOLY GHOST; thus were they qualified by CHRIST who wrought effectually in Peter, and was mighty indeed Paul, according to Gal. 2. 8. so that it was from the Power of CHRIST which was with them, whilst they were Teaching, that they did instrumentally Baptize with the HOLY GHOST, those who received their Testimony, as it came in Power and in much Assurance, by such Ministers; many were turned from Darkness unto Light, and from Satan's Power to GOD, where let me leave them and my Reader also, while I observe my Friend J. J. in Page 13. citing my Book Page 18. thus, "but they to prove that the Disciples, as Ministers and Instructors, did really so Teach and do, as to Baptize with the HOLY GHOST; take the Proof from Acts 8. 17, 18. Then laid they their Hands on them, and they received the Holy Ghost. To this J. J. replys, I think the Reader must be very Blind indeed, which cannot see how short W. W. falls, of proving what he hath with Confidence asserted, viz. that Teaching and Baptizing which the LORD commanded, Mat. 28. was one Act, and not to be separated; when as the very first Text he brings to prove it, is flat against it.

Answ. First, J. J. hath not rightly quoted my Words, for whereas he says I say, to prove the Disciples did so Teach and do, as to Baptize with the HOLY GHOST, take the Proof from Acts 8. 17, 18. whereas I don't say take the Proof but Proofs; neither did I say take the Proofs from Acts 8. 18. &c. but from Scripture, and then quoted Acts 8. 17, 18. and Chap. 10. the

and 11. 15, 16. and 9. 17, 18. and 22. 16. and 19.
 them but whether my Friend Jenks, thought if he quoted
 the S o right, he could not answer his Design, therefore
 n we could make me say what I never did, or what else could
 and th his Motive I shall not determine, but only say, it was
 is Pro d'fingenuous. Secondly, as to his thinking the Rea-
 in thos er must be very Blind, indeed who cannot see how
 doubt port I am of proving, what I have with Confidence asserted.
 s, Bapt. Answer, If J. J. don't, by partially quoting my
 N and Words, prevent my Reader from reading all my Proofs;
 RIST doubt not but he will be satisfied that I have fully pro-
 ghty i ved what I have asserted, viz. that the Disciples as Mi-
 m thanisters and Instruments, did really so Teach and do, as to
 st the Baptize with the HOLY GHOST. Thirdly, as to
 e with us making the very first Text I bring to be flat against
 estimo me, I deny it is in any respect against me, for I said in my
 y such book Page 18. but to prove that the Disciples did really
 Light to Teach and do, as to Baptize with the Holy Ghost, take
 e leave the Proofs from Scripture, quoting Acts 8. 17, 18. which
 Friend plainly prove they did lay their Hands on them, and
 " but they received the HOLY GHOST; and when Simon
 Instru law that through laying on the Apostles Hands the Holy
 e with Ghost was given, which was the Baptism of the HOLY
 Acts 8 GHOST, he offered them Money, &c. from whence it
 d ther is clear, the first Text I brought was directly for my pur-
 I think pose. But J. J. goes on in Page the 14. thus, " and
 cannot again if the Baptism commanded in Mar. 28. were one
 e hat entire Act with the Teaching, (as W. W. hath affirmed)
 d Bap and was the Baptism of the HOLY GHOST, then
 8. wa it unavoidably follows, that Philip's Preaching was not
 ne ver according to CHRIST's Command, Mar. 28. for
 ed my the Samaritans were not Baptized with the HOLY
 sciple GHOST by his Teaching, nor yet by any other
 OLY means, till a considerable Time after.

Answ. That the Baptism commanded, Mar. 28. was
 herea one entire Act with Teaching, in the Administration of it,
 d I sa is plain from the Command it self, in Verse 19. thus, go
 Script ve therefore teach all Nations, Baptizing them in, (or ra
 ap. 10 ther into) the Name of the Father, &c. From whence it is
 4. and clear,

clear, that C H R I S T who commanded that Baptism joyned it with Teaching, and what he hath joyned together let not Man put asunder: But it doth not follow from thence, that Philip's Teaching was not according to the Command, Mat. 28. because the Samaritans were no Baptized with the H O L Y G H O S T by his Preaching; for tho' the Gospel Ministry, (which Philip and the other Disciples Preached) was a Baptizing Ministry, and was performed in the Evidence and Demonstration of the H O L Y S P I R I T, yet it don't from thence follow that all they to whom they Preached were Baptized by their Preaching, any more than that all the Gentiles to whom Paul Preached were turned from Darkness to Light and from the Power of Satan to God; for tho' that was the Command of C H R I S T to Paul, A&ts 26. 17, 18 yet many of the Gentiles where he came and Preached continued in their Darkness, and cried out, *great is Diana of the Ephesians &c.* Neither doth it follow, that tho' Philip's Preaching was a Baptizing Ministry, that therefore as soon as he Preached to the Samaritans they must be Baptized, for this they only Experienced as they came to be turnd from the Darkness they had been in, to C H R I S T the Light and Power of G O D in them, and that it was thus with the Samaritans I think is clear, from A&ts 8. 5. 6. 8. 12. for upon Philip's Preaching C H R I S T to them, *they with one accord gave heed to those Things which he spake, hearing and seeing the Miracles which he did;* And there was great Joy in that City; because they thereby saw beyond the Sorceries of Simon who had bewitcht them, from the least to the greatest, which occasioned them to say *he was the great Power of God:* But upon their believing Philip, when he Preached the Things concerning the Kingdom of G O D, and the Name of J E S U S C H R I S T, they were Baptized, &c. From whence I observe, that on Philip's Working of Miracles, *they gave heed to those Things that he spake, and believed what he Preached;* and this was a good Beginning and attended with a further Blessing from G O D, through the Ministry of the Apostles; yea, such an one

baptism is to be Baptized by them with the HOLY GHOST,
 1 toge- s appears by what follows ; for upon the Apostles hear-
 w from ing they had received the Word of GOD, or Doctrine of
 to tha he Gospel, they sent unto them Peter and John, who
 re no when they came and prayed for them, that they might
 Preach eceive the HOLY GHOST ; and no doubt in their
 nd the prayer they Taught them, for the Prayers, as well as
 y, and reaching, of the Apostles, were both Teaching and Bap-
 tion o tizing, as appears from that Prayer, *Acts 4. 24. to 31.*
 follow where they lift up their Voice to God with one accord, say-
 ed by ng, Lord thou art God, which hast made Heaven and Earth,
 iles to and the Sea, and all that in them is ; who by the Mouth of
 Light thy Servant David hast said, why did the Heathen Rage,
 at was and the People imagine vain Things ? The Kings of the
 7, 18 Earth stood up, and the Rulers were gathered together
 uched against the Lord, and against his Christ : For of a Truth
 is Dia against thy holy Child Jesus whom thou hast Anointed, both
 it tho Herod and Pontius Pilate, with the Gentiles, and the People
 there- of Israel were gathered together, to do whatsoever thy Hand
 mult and thy Counsel determined before to be done : And now,
 they Lord, behold their Threatnings, and grant unto thy Servants,
 in, to bat with all Boldness they may speak thy Word, by stretch-
 them, ing forth thine Hand to heal, and that Signs and Wonders
 clear, may be done by the Name of thy Holy Child Jesus. And
 ching when they had Prayed, the Place was shaken where they
 eed to were Assembled together ; and they were all filled with the
 Mira- Holy Ghost, and they spake the Word of God with Boldness,
 City ; xc. Likewise, when Peter and John had Prayed, they
 Simon laid their Hands on them, (i. e. the Samaritans) and
 catest, they received the Holy Ghost. Thus it may be observed,
 per of that by degrees they were turned from that bewitched
 uched State they had been in ; and that by the Ministry of Phi-
 d the lip, Peter and John, until they were Baptized with the
 tized, Holy Ghost. I have been the more prolix on this Point, to
 rking shew that the Apostles and Disciples did so teach, and
 spake, do, as instrumentally to Baptize with the Holy Ghost,
 1 Be- those that received their Testimony. And at the same
 O D, Time, to clear the Disciples from J. Jenks's Charge of
 n one not Preaching according to the Command of Christ,

when those they preached to, were not immediately Baptized with the Holy Ghost ; for tho' the Apostles gave Witness of the Resurrection of the Lord Jesus, with great Power, *Act*s 4. 33. and their Gospel came unto the humble Receivers, not in Word only, but also in Power, and in the Holy Ghost, and in much Assurance, *1 Thes.* 1. 5. But some received them not, and some that did receive their Doctrine, as the *Corinthians*, as well as the *Samaritans*, yet for a Time remained Carnal, until by their farther Labour in the Gospel Ministry by Prayer Night and Day, that they might see them again, and perfect that which was lacking in their Faith, that (according to *1 Thes.* 3. 10) they might so believe, as to know the fulfilling of that Gospel promise of Christ to them, *Joh.* 7. 38. which was, that *out of their Bellies should flow Rivers of living Water*, which was spoken of the Holy Ghost (faith the Evangelist, Verse 39.) which they that believed should receive, and thus should they be Baptized, as well as Taught. But *J. J.* proceeds in Page 15. but to examine his Proof a little farther, *Act*s 8. 17, 18. *Then laid they their Hands on them, and they received the Holy Ghost ; and when Simon saw that through laying on of the Apostles Hands, the Holy Ghost was given, he offered them Money, &c.* " *W. W.* here makes use of *Simon's Words*, " to prove that the Apostles had Power to Baptize with " the Holy Ghost, but I think they will be of no further " use to him, than only to shew how near *Simon* and he " agree in their Opinion, the one thinking the Apostles " had Power to Baptize with the Holy Ghost, the other " thinking the same.

Answ. For *J. J.* to say, that I make Use of *Simon's Words*, to prove that the Apostles had Power to Baptize with the Holy Ghost, is an abusive Perversion, as every observing Reader may see ; for the Words I made Use of are the Evangelist *Luke's*, who wrote the *Act*s of the Apostles ; and in the 17. and 18. Verses, relates Matter of Fact, how that when *Simon* saw that through laying on the Apostles Hands, the Holy Ghost was given he offered them Money, &c. And *Luke* doth not relate it as *Simon's Words*,

Words, that he believed the Apostles had Power, by laying on their Hands to Baptize with the Holy Ghost, but it is *Luke's* own Assertion, and therefore my Proof stands good. And as for his saying, they (*i. e.* Simon's Words, as he, tho' falsely calls them) will be of no farther use to me, then to shew how near *Simon* and I agree, I turn them back to him, who more nearly agrees with *Simon* than I, not only in being Baptized in Water, as *Simon* was, but also in writing in a Degree of that Bitterness *Simon* was in, Verse 23. and that only to blacken me, by comparing me with *Simon*, without any Reason so to do, but only his own Assertion. *J. J.* proceeds in Page 16. with Relation of the same Argument thus, " But I think this Argument of his is fairly taken off, without wilful Blindnes, or doing Violence to the Text, tho' he says it could not be denied without.

Answ. That Violence, in my Opinion, is done to the Text is manifest, in that what *Luke* delivered by Divine authority, in *Acts* 8. 17, 18. *J. J.* faith was *Simon's* Words, when in reality they are not, as is before shewen, but whether this Mistake was through willful Blindnes, or Ignorance, I shall leave to my Readers consideration. *J. J.* in Page 17. to prove that, to Baptize with the Holy Ghost, was the peculiar Act of God, quotes *Peter's* Words, in *Acts* 11. 15, 17. *And as I began to speak, the Holy Ghost fell on them, as on us at the Beginning.* Verse 17. *Forasmuch then as God gave them the like Gift as he did unto us, who believed in the Lord Jesus Christ, what is I that I should withstand God?* " From which Text I observe two Things, First, that *Peter* says, the Holy Ghost fell on them as on us, at the Beginning, and how was that, was it by the Preaching of any Man to them? no certainly it was not; it was the free donation of God, and by his own peculiar Act: And *Peter* says, God gave them the like Gift as he did unto us: *Peter* was so far from arrogating any Part of this Power of Baptizing with the Holy Ghost, to himself, as *W. W.* and his Brethren, boastingly and vainly do, to themselves, that he ascribes it wholly unto God, to whom

" belongeth all Praise, Honour and Glory, for ever and
" ever, Amen.

Answ. First, I observe that J. J. in quoting *Acts* 11; 15, 17. leaves out Verse 16. which had he cited would have plainly shewen the Difference, between John's Water Baptism and the Baptism of Christ, (which is that of the Holy Ghost and Fire) by which *Cornelius* and his Friends were Baptized through Peter's Ministry: But tho' J. J. hath left it out of his Book, it not suiting his Purpose, yet I think proper to cite it. *Then remembred I* (says Peter) *the Word of the Lord, how that he said, John indeed Baptized with Water, but ye shall be Baptized with the Holy Ghost.* Secondly, I Answer, that Peter saying that *the Holy Ghost fell on them as on us in the Beginning,* related to their having it plentifully poured forth on them, to the Astonishment of those of the Circumcision that were with Peter, for they heard them speak with Tongues and magnify God; thus the Holy Ghost fell on the *Gentiles* through Peter's Ministry, as it did on the Disciples at the Day of Pentecost; but tho' he spake with Relation to the Certainty of their having it, viz. *it fell on them as on us at the Beginning,* yet not with relation to the means by which it was conveyed: For tho' he says, God gave them the like Gift as he had done to the Apostles, yet that doth not prove but that it was imparted Instrumentally to them by Peter's Preaching, for the spiritual Gift which *Paul* longed to impart to the *Romans*, was properly God's Gift and not *Paul's*; nevertheless he was desirous to be with them, that he might impart it to them, and who dares affirm that *Peter* was not equally qualified with *Paul*. Thirdly, to his saying *Peter* was so far from arrogating any Part of this Power of Baptizing with the Holy Ghost to himself, as *W. W.* and his Brethren boastingly and vainly do to themselves, that he ascribes it wholly to God, &c. To which I answer, that neither I nor any of my Brethren, that I either heard or read of, arrogated to themselves the Power of Baptizing with the Holy Ghost, but always ascribed it to God alone, according to the Doctrine of the Apostle, 2 Cor. 3;

5 6. Not that we are sufficient of our selves to think any Thing as of our selves, but our sufficiency is of God ; who also hath made us able Ministers of the new Testament, not of the Letter but of the Spirit. And J. J. no doubt, if he read my Book, must know that I never ascribed that Power of Baptizing with the Holy Ghost to the Apostles, and much less arrogate it to my self, or Brethren. But that my Readers may see that I attributed the Power of Baptizing with the Holy Ghost, even when administered by the Apostles unto God and Christ ; I cite my Book Page 18. thus, " If John Hammett could prove, that God and Christ never did make use of Men, as Instruments in Baptizing Spiritually, he would do more, than in Truth can be done ; but the Texts which he hath quoted (if he had quoted them right, which he hath not) do not in the least prove it : For altho' they manifest that God and Christ were to do it, and really did Baptize with the Holy Ghost, yet that hinders not, but that Christ at Times made use of Men, as Instruments in doing it ; and yet in as much as he gave the Power and Ability, and enabled them so to do, it may be very proper to say that he did it, as well as when he did it without any Instrument. But J. J. proceeds in Page 18. 19. thus, Secondly, I observe from those Words, in Verse 17. for as much then as God gave them the like Gifts, as he did unto us who believed on the Lord Jesus Christ, what was I that I should withstand God, that Peter makes his Defence for something done by him ; after they had received the Holy Ghost, is clear, for he had made his Defence for his going unto the Gentiles, Preaching, &c. before, by his rehearsing of the Vision, therefore that which he has here Relation to, when he says, what was I that I should withstand God, must be his commanding them to be Baptized in the Name of the Lord ; for that (together with his saying, who can forbid Water, &c.) was the Act subsequent to their receiving the Holy Ghost ; and if that had been neglected, it would have been a withholding of God ; it is so Obvious, that it would be beneath

" Reason,

" Reason, as well as contrary to Truth, for any to deny
 " it : For take it otherwise, what weight could there be
 " in Peter's Argument, for him to alledge their
 " Receiving of the Holy Ghost, to justify himself for
 " what he had done before they had received it ? Why
 " truly none at all ; but it must unavoidably be under-
 " stood, as is before laid down, that he alledged their Re-
 " ception of the Holy Ghost, as a sufficient Warrant to
 " justify himself, for commanding them to be Baptized
 " in the Name of the Lord ; the which had he neglected,
 " would have been a withstanding of God, in disobeying
 " the Command, Mat. 28. 19. as W. W. and his Bre-
 " thren do.

Answ. That Peter makes his Defence for something
 done by him, after they had received the Holy Ghost I
 grant; but that, that someThing was his commanding them
 to be Baptized in the Name of the Lord, I deny : For his
 Defence was in Answer to them of the Circumcision, who
 contended with him, *Acts 11. 2.* and their Charge was
 Verse 3. *thou wentest into Men uncircumcised, and didst Eat with them :* Therefore their Charge being two fold,
 First, that he went into Men uncircumcised, and Secondly, that he Eat with them ; it is no wonder Peter in his
 Defence rehearsed the Matter from the Beginning,
 and expounded it by order unto them, and to justify himself for Eating with them, related the Vision which said
 to him *Arise, Slay and Eat :* And tho' he answered, *not so Lord, for nothing common or unclean, bath at any Time entered into my Mcurrb ; yet the Voice answered him again, from Heaven, what God bath cleansed, that call not thou common.* And I am perswaded my Friend Jenks hath
 been a Magistrate too long to be Ignorant of the proper
 Way of making a Defence to an Accusation, that there is
 no need of defending one's self for what one is not accused of ; therefore Peter not being accused of Baptizing
 the Gentiles with Water, or commanding them to be
 Baptized in Water, in the Name of the Lord, there was
 no need for him to make his Defence concerning it, neither did he ; for altho' he rehearsed the Matter from the
 Beginning,

Beginning, and expounded it in order unto them ; yet there is not one Word in his Defence, that he either Baptized them in Water, or commanded them to be Baptized in Water. From whence it is clear, that he did not alledge their receiving of the Holy Ghost, as a sufficient Warrant to justifie himself, for commanding them to be Baptized in the Name of the Lord, as *J. J.* hath unwarrantably asserted, tho' not proved. But why he should bring in *W. W.* and his Brethren for disobeying of God, because they don't Baptize with Water, or command others to be Baptized with Water, I know not, except it be to blacken us in the Eyes of his Brethren ; for we freely declare, that Christ hath not commanded us to Baptize with Water ; neither do we believe it to be acceptable to God, either for us to be Baptized with Water, or to Baptize others in Water ; therefore according to that Saying of the Apostle, (*Whatsoever is not of Faith is Sin*) we should Sin if we did Baptize with Water, or were Baptized in it. For we believe God, through the Power of Christ, hath brought us to the Substance, and shewed us that we are not to practise the Shadow, since the Brightness of the Gospel light, *wherein the Day spring from on High hath visited us.* In Page 19. *J. J.* says, " so that this Text " (viz. *Act 10. 44.*) which *W. W.* has brought to prove, " that it is in Man's Power to Baptize with the Holy " Ghost, I say it is so far from proving it, that it is plainly against him ; and doth not only shew, that the Baptizing with the Holy Ghost is the peculiar Act of God, as " *J. H.* has declared ; but also that Water Baptism is the " only Baptism intended in the Commission, *Mat. 28. 19.*

Answ. That I brought *Act 10. 44.* or any other Text, to prove it is in Man's Power to Baptize with the Holy Ghost, I deny, and desire my Friend *Jenks*, either to quote the Page where I have asserted that it is in Man's Power to Preach the Gospel, or to Baptize according to the Command, *Mat. 28. 19.* or else acknowledge he hath wronged me ; for I say as the Apostle said, *2 Cor. 3. 5, 6.* *Not that we are sufficient of our Selves, to think any Thing as of our Selves, but our sufficiency is of God, who bath*

bath made us able Ministers of the new Testament, not of the Letter, but of the Spirit, for the Letter killeth, but the Spirit giveth Life. But J. J. asserting that *Acts* 10. 44. is not only against me, but shews that Water Baptism is the ohly Baptism intended in *Mat.* 28. 19. to me manifests that my Friend Jenks hopes to be credited, either without any Shew of Reason, or Argument at all, or else that his bare Assertion is a sufficient Motive for his Reader to believe him; for *Acts* re. 44. faith only, *that while Peter yet spake these Words, the Holy Ghost fell on all them which heard the Word*, which I still conclude was pertinent to my Argument, that the Baptism commanded *Mat.* 28. 19. was the Baptism of the Holy Ghost, and to accompany the Apostles Ministry; for here Peter so taught, *that while he yet spake these Words, the Holy Ghost fell on all them that heard the Word, which was the Baptism of the Holy Ghost*. In Page 20, and 21. he proceeds from those Words of Peter, who can forbid Water, saying, First, " that had the Baptizing them been such an in- " different Thing, as that by any of the Brethrens forbidding it, it must, or might have hindred the proceeding; " then certainly Peter would not have dared to command them to be Baptized in the Name of the Lord. For no " Man of Wisdom dare to command a Thing to be done in " the Name of an Earthly King, where it lies lawfully in " the Power of another to hinder it, much less dare any " Man which has the true Fear of God, command an indifferent Thing to be performed in the Name of the Lord, " who is above all Principalities and Powers, for this undeniably would be taking of his Name in vain.

Answ. James directed the Believers, if any were Sick among them, to call for the Elders of the Church, and let them Pray over him, anointing him with Oil in the Name of the Lord, *Jam.* 5. 14. And yet anointing the Sick with the Oil, tho' performed in the Name of the Lord, is an indifferent Thing, there being no Command from Christ so to do; neither doth any Protestant Church that I know of, practise it; I am sure the Baptists, with whom Joseph Jenks is joyned, don't; therefore an indifferent Thing

Thing may be performed in the Name of the Lord, and yet in so doing not take his Name in vain ; for I hope none but my Friend *Jenks*, will accuse *James* of teaching the Believers to take the Name of the Lord in vain ; and if an indifferent Thing may be performed in the Name of the Lord, then *Peter* also might command *Cornelius*, &c. to be Baptized in the Name of the Lord, (supposing, tho' not granting, this Baptism was with Water) yet Water Baptism was a *Jewish* Rite, consequently an indifferent Thing, having no Command of Christ to support it ; for there is no Doubt to be made, but that those whom *Paul* Baptized, as *Crispus* and *Gaius*, &c. were Baptized in the Name of the Lord ; and yet it was but an indifferent Thing, for he positively declares he was not sent to do it, therefore to be sure to him an indifferent Thing, yea so indifferent, that he thanks God he had Baptized no more of them than *Crispus* and *Gaius*, &c. In Page 24. *J. J.* citing my Words in my Book Page 20. *But when they heard this, they were Baptized in the Name of the Lord Jesus* ; observe, the Text doth not say they went out where there was Water, *after they heard this and were Baptized in it*, but when they heard this they were Baptized, &c. So here was Hearing and being Baptized, which answered the Command of Teach Baptizing. To which *J. J.* replies, " And I say that this hearing and believing what *Paul* taught them, put them into a Capacity suitable, to be Baptized with Water in the Name of the Lord Jesus, which answered the Command when it was performed.

Answ. But the Reader may observe, that *Acts 19. 5.* doth not say as *J. Jenks* doth, that Hearing and Believing what *Paul* Taught, &c. put them into a Capacity suitable, to be Baptized with Water, which answered the Command when it was performed ; but it saith, as my Book hath it, Page 20. *When they heard this they were Baptized*, which answered the Command, Teach Baptizing, &c. But my Friend *Jenks* goes on in Page 26. on the same Chap. *Acts 19.* thus, " but the Thing he (i. e. *Paul*) wanted to know, was, what Name they were Bap-

" tized into, whether it was in the Name of a Christ yet
 " to come, or unto the Name of the Lord Jesus already
 " come; for if they were Baptized into the Name of a
 " Christ yet to come, when as he was already come, and
 " had commanded another Form of Words to be used in
 " the Administration of Baptism, different from the
 " Form used by *John*, that then their Baptism was as no
 " Baptism, and so would avail them nothing.

Answ. Here my Friend *Jenks*, hath done the Busines, for *John's* Water Baptism, at once; for says he, if they were Baptized in the Name of a Christ yet to come, when he was already come, and commanded another Form of Words, different from the Form used by *John*, that then their Baptism was no Baptism, &c. Therefore I hope my Friend *Jenks*, nor *John Hammett*, will contend any more, that *John's* Baptism was the Beginning of the Gospel of Jesus Christ; for if it was, according to him, the Gospel was very short, and to last but till Christ suffered, and then he takes away the Beginning of the Gospel (according to himself and his Friend *Hammett*) i. e. *John's* Baptism, which says *J. Hammett*, Page 7. and 8.
 " he that under any Pretence whatsoever, takes away the
 " Beginning of the Gospel of Jesus Christ, another
 " by the same daring presumptuous Liberty, may take
 " away the Middle, and a third may take away the End,
 " and so by a gradual Progression, extirpate and race it
 " out of the World." But *J. J.* goes on in Page 26. and says, " and that this was the Defect in their Baptism,
 " (i. e. that they were Baptized in the Name of a Christ
 " yet to come, when he was already come, and com-
 " manded another Form of Words, different from that
 " used by *John*) to me appears very clear; for *Apollos*,
 " tho' he was Baptized with the Baptism of *John*, yet it
 " being administred before Christ suffered, and had chang-
 " ed the Form of Words as aforesaid, was not (as we
 " Read of) Baptized again, as these *Ephesians* were.

Answ. How it appears plain, that these *Ephesians* were Baptized after Christ gave that Command, Mat. 28. 19. he has not shewn, the Holy Scriptures are silent con- cerning

cerning it ; and Revelation in such a Case, I suppose my Friend *Jenks* don't pretend to ; and it's yet as strange, how he should know that *Apollos* was Baptized before Christ suffered, and had changed the Form of Words ; I desire my Friend *Jenks*, if he would be credited, to shew either from Scripture, or some other good Authority, that these *Ephesians* were Baptized after Christ suffered, or that *Apollos* was Baptized before Christ suffered, or else confess ingenuously that he hath imposed on his Reader, in saying to him, that appears clear, which he can give no Demonstration of, but only his bare say so ; and therefore what he builds on this Assertion, in his Page 27, deserves no other Answer but to be denied, as being without any Foundation or Proof. Near the Bottom of Page 27, *J. J.* says, " yet the sole Power of bestowing it (*i. e.* the Baptism of the Holy Ghost) the Lord hath vested in himself, and hath not committed it to Man, as he hath that of Preaching the Gospel, and of Baptizing.

Answe. Baptizing and Preaching are joined together in the Command, and what God hath joined together, let no Man put asunder ; and they had the same Power to Baptize as they had to Preach, *viz.* the Power of the Holy Spirit, and the Baptism they were to administer by their Preaching, was to be Christ's own Baptism, as well as the Teaching was to be whatever he had commanded them ; and his Baptism is the Baptism of the Holy Ghost, according to the Prophecy of *John*, *Mat. 3. 11.* Therefore for *Joseph Jenks* to say they had not Power as well to Baptize with the Holy Spirit by their Teaching, as they had to Teach, is in my Judgment an Undervaluing, not only the Apostles, but Christ also ; for he saith, (*John 20. 21.*) *As my Father hath sent me, even so send I you* ; and beyond all Question he was sent of the Father, to Baptize with the Holy Ghost, as well as preach glad Tidings to the Meek : Therefore as the Father sent him to Baptize with the Holy Ghost, so sent he his Disciples ; and in order that they might have a Measure of the same Power which he had in the Fulness, he breathed on them, and said, *Receive ye the Holy Ghost, which at the Day of*

Pentecost came on them in a plentiful manner, whereby they were made able Ministers of the new Testament, and did in the Course of their Ministry not only work Miracles, but instrumentally ministred the Spirit also as is clear from Gal. 3. 5. But how the sole Power of Preaching the Gospel came to be invested in Man, (as my Friend Jenks's Words imply) he hath not yet told us, nor I believe ever can; for tho' they were made able Ministers of the new Testament, and of the Spirit also, yet they had no Sufficiency of themselves, but what they had was of God; and tho' they had it in their Earthen Vessels as a Treasure, yet the Excellency of the Power was of God, and not of them; for as Christ had all Power both in Heaven and in Earth committed unto him, so there it remains still, and will do for ever, and ever; and yet at his Pleasure, he communicates thereof sufficient, to enable his Ministers to Teach, and thereby to Baptize those that receive the Gospel. J. J. in Page 20. says, in relation to what I said, in Page 22. viz. "Moreover, " Paul tells Timothy to stir up the Gift of God which is in " thee, by the Putting on of my Hands; to which says " J. J. I hope the Reader will have the Wisdom, as to " observe, that Paul himself, calls the Gift which he, " exhorts Timothy to stir up, the Gift of God: So " then it was not the Gift of Paul, nor yet of his dis- " posing or dispensing, as it must have been to carry " such a Force as to overthrow J. H's Argument; and I " think we have as good grounds to believe Paul, as we " have to believe W. W.

Answ. Paul's calling the Gift, which he exhorted Timothy to stir up, the Gift of God, makes nothing against my Argument, that Paul dispensed it; for I have as good ground to believe Paul as to believe J. J. who saith expressly, 2 Tim. 1. 6. Wherefore I put thee in Remembrance, that thou stir up the Gift of God, which is in thee, by the Putting on of my Hands. And again in his first Book, Chap. 4. Verse 14. exhorts him thus, Neglect not the Gift that is in thee, which was given by Prophecy, with the Laying on of the Hands of the Presbytery. From whence I farther observe, the Gift that was in Timothy, was dispensed

enced by Preaching, as well as by Laying on the Hands of Paul, and the other Elders; for he that Prophesieth speaketh unto Men to Edification and Exhortation and Comfort, according to Paul's Words, 1 Cor. 14. 3. From all which, it is Evident, that the Disciples had the Dispensing of more than one single Gift of the Spirit, and therefore my Argument stands good against *J. Hammett.* and *J. J.* too. Again in Page 30. and 31. *J. J.* proceeds, " if he (*i. e.* *W. W.*) proves, that as Ambassadors, or in any other Capacity they had the Disposition of the real Property of the Spirit, so as that they could dispense this one single Gift of it, as the Argument by *John Hammett* is stated, then he gains this Argument, but till then, *J. H.*'s stands good against him.

Answ. There is not the Word, real Property of the Spirit, in *J. Hammett*'s stating the Question, in his Book Page 10. tho' my Friend *Jenks* hath craftily put it into his, in Page 31. in order, perhaps, to mislead his Reader, but having given mine this Hint, that he may look and see how the Argument was stated by *J. Hammett*, I shall proceed, if I prove, that the Disciples had Power from Christ to dispense this Gift of Wisdom, or any other Gift of the Spirit; I prove they had Power given them to Baptize with the Spirit, according to *J. Hammett*'s stating the Argument, which I both fully did in my Answer to *John Hammett*, and shall now also; for he that is sent by Christ in order that another may be filled with the Holy Ghost, hath Power, from Christ to dispense the Gift of the Spirit; but *Ananias* was sent by Christ, that *Saul* might be filled with the Holy Ghost, Acts 8. 17. Therefore he had Power from Christ to dispense the Holy Ghost: And again, they who have Power from Christ, to Administer a Gift of the Spirit to another, have Power from Christ to dispense the Gift of the Spirit; but the Presbytery, or Elders of the Church, had Power from Christ to administer the Gift of the Spirit, see 1 Tim. 1. 14. therefore &c. From which it appears, both from *J. Hammett*'s stating the Argument, and also from *J. J.*'s confession thereto, that the Disciples had Power from Christ, to Baptize with the Holy Ghost: But further to shew

shew, that *J. J.* believes the Apostles were Instrumental of Believers receiving the Gifts of the Spirit, take his own Words, in Page 31. " And I still grant, as I have done " before, that the Apostles by their orderly proceeding in " Prayer, and Laying on of Hands, were Instruments of " Believers receiving such spiritual Gifts, as God was " gratiouly pleased to bestow on them, as *Peter* and " *John* were by Prayer, and laying on of Hands " upon the *Samaritans*; " from which Acknowledgment of his, it is plain, he doth not deny, but that the Apostles were Instrumental in Baptizing with the Holy Ghost; for the *Samaritans* receiving the Holy Ghost, was a being Baptized with it, which he had granted the Apostles were instrumental in; so that at last he hath granted my Argument, notwithstanding all his Cavils against it, which I am glad of, for the Sake of my Readers, that they may see that what he hath so long opposed, (*viz.* the Disciples Baptizing with the Holy Ghost) he hath now in Effect consented to; but if upon Reading this, *J. J.* should say, he only granted that the Apostles were Instrumental of Believers receiving spiritual Gifts, and that God was the Giver of them; to which I answer, so say I too, that they were but Instruments, both in preaching the Gospel, and Baptizing with the Holy Spirit. But if *J. J.* should further object, that tho' the Apostles were Instrumental in Believers receiving the Holy Ghost, by their Prayer and Laying on of Hands; yet it don't from thence follow, that they were Instrumental of Believers receiving the Holy Ghost by their Preaching, and that is what he opposes in me. To which I Reply, that I have in the former Part of this Book, shewn from *Acts* 4. 24. to 31. that the Apostles Prayers were attended with excellent Teaching; so that if they were Instrumental in Believers receiving the Holy Ghost, (as my Friend *J. J.* grants they were) then the Apostles answered the Command, *Teach all Nations, Baptizing them into the Name of the Father, &c.* But to proceed, *J. J.* in Page 34. says, " Now if that which *W. W.* has with great Confidence affirmed, were true, (*viz.* that the Baptism " which

" which Christ Commanded, *Mat.* 28. 19. were contained in the Teaching, and not separate, and that it was the Baptism of the Holy Ghost: Then Peter, notwithstanding the plain Directions the Lord had given him for his Proceeding, and his being so wonderfully filled with the Holy Ghost, which was to lead him into all Truth, was disobedient to that Command of Christ, and did not Teach the Jews (*i. e.* in the 2d of *Act*s) according thereunto; for it is evident that they were not Baptized with the Holy Ghost by Peter's Teaching, neither did they receive the Holy Ghost, until some Days after.

Answ. And how doth *J. J.* know that the three Thousand Persons which were added to the Apostles, mentioned in *Act*s 2. 41. were not Baptized with the Holy Ghost, by Peter's Teaching; I am sure he hath not learnt this out of the Holy Scriptures. And yet he finds great Fault with me in his Page 37. for saying it was the Practice of the Jews in initiating their Profelytes to Baptize them in Water, saying, had I intended that any should believe me, I should have quoted the Scripture, which so declared it, if there be any such; but if there be none, then I am the Man who impose on my Reader, &c. But that perhaps may be an Imposition on the Readers, from *W. W.* which will not be so from *J. J.* at least in his own Judgment. But to return to those three Thousand, which were added to the Apostles, according to *Act*s 2. 41. if they were added to the Church, then they were Baptized with the Holy Ghost, as is plain, from *1 Cor.* 12. 12, 13. where the Apostle faith, of all the Members of the Body or Church of Christ, that by one Spirit they were Baptized into one Body; whether they were Jews or Gentiles, whether Bond or Free; from whence it is evident, that all who were truly initiated into the Church, came in by the Baptism of the Holy Spirit; and that those three Thousand, mentioned *Act*s 2. 41. were added to the Church, that very Day when Peter Preached to them is also evident from the Text; for that faith, they were added to the Apostles, who at that Time were the Church

Church of Christ, therefore they were Baptized with the Holy Ghost, by which Members are only brought into that Holy Body of which Christ is Head; so that it don't follow, from what I have said, as *J. J.* insinuates, that Peter was disobedient to the Command of Christ, in not Teaching the Jews according thereunto, as he hath asserted, but not proved; for tho' when they were pricked in their Heart, and said unto the Apostles, what shall we do; Peter answered, Repent and be Baptized, every one of you, in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost. Yet that does not in the least prove, but that the Holy Ghost, which he there told them they should receive upon their Repentance, &c. was given them that same Day, upon their Repentance, and closeing with those many Words by which Peter exhorted them. In Page 35. *J. J.* says, " And to deny Water Baptism, to be the Baptism which Christ Commanded, (as *W. W.* hath done) is not only an implicit Charge upon Peter, of Preaching up a Baptism distinct from that which Christ commanded him; but also a great Reflection upon the Holy Ghost; that instead of leading Peter into all Truth, (as Christ had promised) lead him to disobey Christ's Command.

Answ. I have not charged Peter of Preaching up a Baptism distinct from that which Christ Commanded; yet if at any Time he Preached up Water Baptism, that was no more than Paul practised, and that without any Command from Christ, as is clear from his own Words, *1 Cor. 1. 17.* But if Water Baptism be a distinct Baptism from the Baptism of the Holy Ghost, as *J. J.* seems to allow, in the above cited passages, then it follows, that Water Baptism is not one Part, and the Holy Ghost Baptism the other, of the one Baptism spoken off, in *Eph. 4. 15.* but there was then in the Church one Baptism, as there was one Lord, and one Faith, and that Baptism the Baptism of the Spirit, for by that they were all Baptized into one Body, *1 Cor. 12. 13.* Therefore Water Baptism is no Part of that one Baptism which Paul recommended to the Church.

Church at *Ephesus*. But as for his asserting, me to deny Water Baptism to be the Baptism which Christ Commanded, is a great Reflection on the Holy Ghost, that instead of it's leading Peter into all Truth, led him to disobey Christ's Commands: As I deny the Consequence, so also I abhor the Suggestion: For what if Peter, at Times, permitted or preached up Water Baptism, and that without any Command so to do; will that be any Reflection on the Holy Ghost, any more than his compelling the Gentiles to live, as did the Jews? as is clear he did, Gal. 2. 14. And tho' the Holy Spirit leads all that follow it into all Truth; yet if at any Time, Men leave its Guidance, and follow their own Spirits, and thereby run into that which is not agreeable to the Gospel Dispensation, it is no Reflection upon the Spirit of Truth, seeing that never leads into any Thing but Truth, but is a Reprover of all Error and untruth; but I don't say that, because some of the Disciples at certain Times, did comply with the then Weakness and Infancy of some in the Church, even to condescend to Baptize them with Water, that therein they sinned; neither do I believe Paul's Circumcising Timothy, or going into the Temple to Purify himself with those who had a Vow on them, was a Sin; yet neither of these, nor Water Baptism, are from those Examples of the Apostles, to be admitted amongst Christians at this Day, seeing it does not appear they had any Command from Christ for the Performance thereof; tho' for the Weakness of some in the Church, they were complied with. In Page 36. J. J. says, " but it is clear, that Water Baptism was that " which the Lord Commanded, and that Peter durst not " to have exhorted them to be Baptized in the Name of " Jesus Christ, if he had not had a Command so to do; " for that would have been a Sin, as hath been minded.

Answ. To say, it's clear Water Baptism was that which the Lord Commanded, because Peter Commanded it to be Practised in the Name of the Lord, or Lord Jesus, is no true Way of Arguing, any more than to say, because James exhorted if any were Sick among Believers, they should call for the Elders of the Church, and they should

Pray over him, Anointing him with Oil, in the Name of the Lord: That therefore Anointing the Sick with Oil, in the Name of the Lord, was a Command of Christ, to continue in the Church, is an inconclusive absurd Way of Arguing: But to say it would have been a Sin in *Peter*, in Commanding them to be Baptized with Water, in the Name of the Lord, if he had not had a Command from the Lord so to do, is more than the Afferter can prove; for those *Paul* Baptized with Water, were Baptized in the Name of the Lord, according to *J. J.*'s Confession, in his Page 51. and that *Paul* had no Command from Christ to administer Water Baptism, is clear from his own Words, in *1 Cor. 1. 17*. Therefore without my Friend *Jenks* will accuse *Paul* with Sinning, in Baptizing in the Name of the Lord, without a Command from the Lord, (for he had none) he must also excuse *Peter* from Sinning, or else the same Thing is a Sin in *Peter*, which is none in *Paul*, according to my Opponents Way of Arguing.

In Page 36. *J. J.* says, " for their (i. e. *Cornelius* and his Friends) receiving the Holy Ghost, could not be a Reason sufficient to excuse him (i. e. *Peter*) to his Brethren, for his going in and Eating with, and Preaching to Men uncircumcised, before he knew that they should receive the Holy Ghost, no, his relating the Vision was his Excuse for that, as hath been already minded.

Answ. That *Peter* did Eat with *Cornelius* and his Friends, before they had received the Holy Ghost, doth not appear from the Text, but the contrary; therefore what my Friend *Jenks* raises as an Argument, to shew Water Baptism was commanded, in *Mat. 28. 19*. from this Foundation, falls to the Ground, without any further Answer, than denying it to be True, as every one that can Read may see *A&S* the 10th. And I think it is Pity, a Man that bears that Character in the World, as *J. J.* doth, should thus impose on his Reader that for Scripture which is neither Scripture nor Truth. In Page 38. *J. J.* says, " now I say, that *Philip* must teach the *Eunuch*, either

ther by Virtue of Christ's Command, or else he taught him without any; and if he Taught by Virtue of Christ's Command, *Mat. 28. 19.* then *W. W.*'s Argument (that the Baptism Commanded *Mat. 28. 19.* was one Act with the Teaching, and not separated) must needs fall to the Ground; for that *Philip* Taught the *Eunuch*, and yet he was not Baptized with the Holy Ghost, by his Teaching, is clear; for if he had, *Philip* would have known that he believed in the Lord Jesus, without putting that to him, (to wit) *if thou believest with all thine Heart, thou mayest.*

Answ. How doth *J. J.* know that the *Eunuch* was not Baptized with the Holy Ghost by *Philip*'s Preaching; if he was made a Member of the Church, he was Baptized by the one Spirit into the Church, as hath been before observed, in the Case of those three Thousand mentioned, *Act 2. 41.* But if my Friend *Jenks* will say he was not made a Member of the Church by *Philip*'s Preaching; then I query what good his Water Baptism did him. But *J. J.* in Page 45. justifies *J. Hammert*, in saying that the Baptism of the Holy Ghost, is a spiritual Act of God himself, wholly invisible and unknown to us in his performing it; and yet here he asserts that the *Eunuch* was not Baptized by *Philip*'s Preaching, tho' the Scripture is silent therein; but it is like *J. J.* and *J. Hammert*, profess greater Skill, in understanding when Men are not Baptized with the Holy Ghost, than when they are, that being most agreeable to their Experience. In Page 39. *J. J.* says, "now I cannot but take Notice, that whenever *W. W.* is hard put to it for an Argument, to evade Water Baptism, being the Baptism intended in the Command, *Mat. 28. 19.* (though he hath many subtle Evasions) he forthwith flees to Peter's compelling the *Gentiles*, to live as did the *Jews*, and to *Paul*'s Circumcising of *Timothy*, &c.

Answ. And why may not *W. W.* flee to Scripture Arguments, especially such as that of Peter's compelling the *Gentiles* to live as did the *Jews*, and *Paul*'s Circumcising *Timothy*, seeing these Scriptures, and many more such like,

like, (which perhaps my Friend J. J. intended by his &c.) plainly shew that the Apostles both did, and compelled others to do also, such Things as they had no Command for from Christ; therefore their Practice in that, which did not belong to the Dispensation of the Gospel, as Water Baptism, (which belonged to John) and Circumcision (which belonged to Moses, or Abraham) no way proves the Use of either of Them, necessary to us who are not under the Law, but under the Gospel of Christ. But J. J. proceeds in Page 39. " let the Reader observe, that it doth not appear that any of these Jewish Ceremonies, were performed in the Name of the Lord Jesus, as signifying that they were Gospel Ordinances, as that of Water Baptism was, and 'till W. W. can prove that those Jewish Ceremonies were performed in the Name of the Lord Jesus, his Arguments from thence will appear to have no weight in them,

Answ. Water Baptism being performed in the Name of the Lord, or Lord Jesus, no way signifies it was a Gospel Ordinance, as J. J. suggests, for he himself allows in Page 50, 51. that the *Corinthians* were Baptized in the Name of the Lord. And yet that those *Corinthians* which were Baptized by *Paul*, were not Baptized by Virtue of any Command from Christ, is Evident from his own Words, 1 Cor. 1. 17. Therefore their, or any others being baptized with Water in the Name of the Lord, no way proves Water Baptism to be a Gospel Ordinance; neither was it ever called so in the Holy Scripture. And therefore for J. J. to say, that 'till W. W. can prove that any of those Jewish Ceremonies were performed in the Name of the Lord Jesus, as signifying that they were Gospel Ordinances, as That of Water Baptism was; his Arguments from thence will appear to have no Weight in them, is meerly to beg the Question; for 'till J. J. shews, that being Baptized with Water in the Name of the Lord Jesus, proves Water Baptism to be a Gospel Ordinance, his Argument against me has no Weight in it. In Page 41, 42. J. J. having cited my Words, that Water Baptism cannot wash away Sin, but that of Fire and the Holy Ghost

Ghoſt can, &c. to which he replys thus, " I must say he hath abused the Scripture in two Respects: *First*, in denying Water Baptism to have that Efficacy, which in its inferior Degree, the Scriptures allows it to have, as hath been shewed. *Secondly*, in attributing that to the Baptism of the Holy Ghoſt, which in its most ſupereminent Degree, is only proper to the Blood of Christ, as hath been shewed.

Anſw. *First*, the Holy Scriptures no where fay, that Water Baptism washed away Sin in any Degree, tho' ever ſo inferior; neither can any Body who have not given away their Reason, (as the Papifts have to their Priests, to believe Transubſtantiation) believe that Water (which reaches but the Outside) can wash away Sin, which Lodges in the Heart and Conscience; and what tho' the Jews were bid to Repent, and be Baptized for the Remiſſion of their Sins; this don't prove that Water Baptism would wash away their Sins, for if they had Repented and turned to God, (which Repentane naturally implies) tho' they had not been Baptized with Water, they would have had their Sins blotted out, (which is as much as to fay they were remitted) as is clear from Peter's own Words, *Act. 3. 19.* Where he bids the Jews Repent and be Converted, that their Sins might be Blotted out, when the Times of Refreshing ſhall come from the Preſence of the Lord. *Secondly*, that the Baptism of the Holy Spirit washes away Sin, is not only the Experience of every true Christian, but also implied in divers Texts of Scripture, ſome of which follow, *1 Cor. 6. 11.* Here Paul tells the Corin-thians, Some of whom had been groſſ Sinners, (as the fame Text ſhews) *But now are you Washed, but now are ye Sanctified in the Name of our Lord Jesus, and by the Spirit of our God;* ſo that the Spirit by which they were all Baptized into one Body, washed away their Sins. *Tit. 3. 4, 5.* *But after that the Kindness and Love of God our Saviour, towards Men appeared, not by Works of Righteouſness which we had done, but according to his Mercy he ſaved us, by the Washing of Regeneration, and the Renewing of the Holy Ghoſt,* which he Shed on us Abundantly, through

through Jesus Christ. 1 Pet. 1. 22. Seing ye have purifi-ed your Souls, in obeying the Truth through the Spirit. From all which it evidently appears, the Baptism of the Holy Spirit in its Operation regenerates, and thereby Baptizes or Washes away Sin, and saves from it; so that my Readers may see I have brought some substantial Scripture proof for my Assertion, without going to the Quakers Writings, as he Scoffingly suggests. Again J. J. says, in Page 42. " That God gives to his Children the " Spirit of Power and of Love, and of a sound Mind, " and many other Graces of the Spirit, as Joy, Peace, " Long-Suffering, Gentleness, Goodness, Faith, Meek- " ness, Temperance, &c. And yet that Men may have " these Gifts and Graces of the Spirit, and yet not be " Baptized with the Holy Ghost is clear, that being a " Gift different from the other.

Answ. Every Member of the true Church of God, or Body of Christ, is Baptized with one Spirit, according to 1 Cor. 12. 13. But I deny that God gives to his Children the Spirit of Power and of Love, and of a sound Mind, and the many other Graces of the Spirit mentioned by him, 'till they are Baptized by the one Spirit, into the one Body or Church of Christ; for none can be his Children, in a Gospel Sense, 'till they submit to this his only Baptism. J. J. proceeds in Page 43. " We Read of none " being Baptized with the Holy Ghost, but that they " spake with Tongues, &c. The which Baptism was ap- " parently manifest to the Beholders; and when W. W. " and the Rest of the Quakers, which so highly Boast of " being Baptized with the Holy Ghost, can shew Signs " thereof equal with that, then there will be good Cause " to believe that they are so Baptized, but till then, there " will be as good Cause to say, they are not Baptized at " all, but are Disobedient to Christ's Command, and are " found to be Fighters against his Ordinances.

Answ. All true Members of the Primitive Church, whether Jews or Gentiles, whether Bond or Free, were all Baptized by one Spirit, (and I hope my Friend Jenks will not deny it to be the Holy Spirit, for it was the very same

same by which God gave Faith, and the working of Miracles, &c.) into that one Body of which Christ was Head ; but that they did not all speak with Tongues, is clear from the Apostles Words, 1 Cor. 12. 29. 30. *Are all Apostles ? are all Prophets ? are all Teachers ? are all Workers of Miracles ? Have all the Gifts of Healing ? Do all speak with Tongues ? Do all Interpret ?* From whence it plainly appears, that tho' all were not Apostles, nor Prophets, neither did all speak with Tongues, yet all were Baptized with the one Holy Spirit, into the Church of Christ ; therefore the Quakers have good Cause to plead for this one Baptism, as the true Baptism of Christ, through that Experience that God had given them of the Vertue thereof, and yet be far from Boasting, as J. J. insinuates, tho' they don't speak with Tongues ; and if they shew forth the Spirit of Christianity in their Lives and Conversations, there will be good Cause to believe they have been Baptized by one Spirit, into that Holy Body of which Christ is Head. In Page 43. J. J. proceeds, " And further to what W. W. says, that the Baptism of the Holy Ghost cleanseth or washeth away Sin, I desire him " if he can, to prove that ever any were Baptized with " the Holy Ghost, before their Sins were remitted or " washed away.

Answ. If I should endeavour to prove that any were Baptized with the Holy Ghost, before their Sins were washed away, I should therein Argue against my own Judgment, for I Believe, and also Know, that by the Baptism of the Holy Ghost, Sin is Washed away ; so that as Men come to the one, they Witness the other, for as by the Baptism of Christ, Men are thoroughly purged and washed from Sin, and all Uncleanness, so by the renewing of the Holy Ghost, they are preserved clean for God through the Spirit to Tabernacle in, and that my Friend Hammett is of the same Mind with me herein (tho' J. J. differs, both from him and the Truth too) is clear, from his 2c. 21. Pages, where he i. e. J. H. says, " Secondly, " if he should tell us, that the Baptism of the Holy " Ghost, does not put away the filthy Inclinations of our fleshly

" **fleshy** Minds, the Apostles Words would naturally
 " tend to abate our Coveting it, and also be Contradicti-
 " ous to all the other Descriptions of its Divine and puri-
 " fying Operations : " From whence it is plain, that
J. H. as well as *W. W.* holds that the Baptism of the
 Holy Ghost, *puts or washes away our filthy Inclinations* ;
and that if we should deny it, we should therein contradict all the Descriptions we have of its divine and purifying Operations. In Page 44. *J. J.* comes to nibble at what I say, in my Book, in Page 36, 37 38. in Answer to *J. H.* concerning *1 Pet. 3. 20.* but lie doth not take on him to Answer what I wrote, but says, " I shall only observe,
 " that he, (*i. e. W. W.*) says it is Absurd to say, that
 " any Figure is the Figure or Type of another Figure, I
 " say so to.

Answ. Herein, tho' my Friend *Jenks* agrees with me, thinking thereby to get his Argument, yet its plain, in joyning with me, he contradicts his Brother *Hammett*, for says *J. Hammett*, in Page 19. " Observe the Apostle,
 " in Verse 20. informs us of sundry Particulars, as *First*,
 " that in the Days of *Noah*, wherein the almost universal Deluge happened, that eight Persons were saved.
 " *Secondly*, In what they were saved; and that was
 " in the *Ark*. *Thirdly*, by what they were saved,
 " and that was by Water: And in the 21st Verse,
 " he informs us, *First*, that the Temporal Salvation
 " was Figurative (or a Figure) of Baptism, and that
 " Baptism is a Figure also, and such a Figure as is commonable to it. " From whence say I, its plain that *J. H.* and *J. Jenks*, differ as much from each other, in this, as they do from the Truth and me therein; but what I said in Answer to *J. Hammett*, with Respect to *1 Pet. 3. 20.* Stands unanswered by *J. J.* Therefore to avoid Tautoligies, I refer my Reader to my former Book Page 36, 37, 38. In Page 45. *J. J.* saith, " All that we Read of in Scripture, that are said to be Baptized with the Holy Ghost, the Effects thereof was plain and manifest, for they spake with Tongues, and the Beholders could Witness to it; but the like thereof, nor

" no Thing like thereto, I never yet heard of, to be seen
in any Quaker.

Answ. Either *J. Jenks* must deny the Spirit of God to be the Holy Ghost, (by which the Church were all Baptized, whether *Jews* or *Gentiles*, Bond or Free;) or else he hath not read the Holy Scriptures; for I cannot think he will venture to say, they all speak with Tongues, in opposition to the plain Import of *Paul's* Words, *1 Cor. 12. 30.* But as for his Scoff at the *Quakers*, because they don't speak with Tongues, I take patiently, for Christ's Sake: But perhaps his Brethren will not be much obliged to him for it; for if none are Baptized with the Holy Spirit, but those who speak with Tongues, not only the *Quakers* may be excluded, but also the *Baptists*, and all *Protestants*: Whereby we may see how good a Friend he is to the Christian Religion in general, as well as to the *Quakers* in particular, in excluding all those from the Baptism of the Holy Spirit, who don't speak with Tongues, which is in Consequence excluding them from the Church, of which Christ is Head; for all that are Members thereof, are made so by the Baptism of the Spirit, as is clear from *1 Cor. 12. 13.* before spoken to. In Page 46. *J. J.* says, " observe *Paul*, (in *1 Cor. 1. 17.*) " makes Baptizing and Preaching, two distinct Things; " contrary to *W. W.*'s Affirmation.

Answ. I never either said, or affirmed, that Water Baptism and Preaching were not two distinct Things, for it is Water Baptism the Apostle speaks of, in *1 Cor. 1. 17.* as shall be shewn in its Place; and therefore he wrongs me, in suggesting that I affirm that Baptism there spoken of, and Preaching, are not two distinct Things. But he proceeds, Page 46. saying, " It is clear, that by " this Command, the Disciples were to Baptize, as well " as to Teach, and had the like Power given them to per- " form the one, as they had to perform the other; and " this *W. W.* has granted; but says he, the Baptizing " here Commanded, is that of the Holy Ghost, and is " one Act with Teaching, and not separated; but that

" Assertion of his hath been sufficiently refuted, and the
" contrary fully proved.

Answ. That the contrary of my Assertion hath been
fully proved I deny, for he hath not in the least proved
any such Thing, unless his bare Say-so, will pass with
him for Proof, but with me it will not; for I must have
an Argument grounded on Scripture, before I assent to
it, which as yet I have not: But farther to confirm my
former Assertion, *viz.* That *Baptism Commanded*, Mat.
28. 19. is the *Baptism of the Holy Ghost*, and one *Act* with
Teaching. Let it be considered, that the *Baptism Commanded* Mat. 28. 19. was the *Baptism of Christ*, (and
not of *John*) and also, that the *Gospel*, Preached by the
Apostles, was the *Gospel of Christ*; which *Gospel*, was no
less than the *Power of God unto Salvation*, to every one who
Believed. Rom. 1. 16. In this *Gospel*, therefore, is the *Power*
of performing the *Baptism of Christ*; for it is a *Truth beyond Contradiction*, that the *Power of God unto Salvation*,
is sufficient to Baptize every one who Believeth therein, into
the *Body of Christ*; whence it appears, the *Gospel Ministry* is a *Powerful and Baptizing Ministry*; and there-
fore *Teach Baptizing*, as before, may not be understood to
be two distinct Things, but one individual *Act*, *viz.* a
Baptizing through the Spirit such as believably hear
the *Gospel*. For tho' the *Ministers* thereof, are not suffi-
cient of themselves to perform this great *Work*, yet their
Sufficiency is of *God*, who maketh them able *Ministers*,
not of the *Letter*, but of the *Spirit*. 2 Cor. 3. And if
able *Ministers* of the *Spirit*, through the *Power of Christ*
strengthening them, then *Ministers* of that *Baptism*
which *Christ Commanded*, Mat. 28. 19. And seeing they
could not do this by any *Power* of their own, therefore
our *Lord* graciously promised to be with them always,
even to the *End of the World*, to help them to answer
that *Commandment*. And such was the *Efficacy* of this
Baptizing Ministry, that thereby Men were *Baptized* into
the *Name of the Father, Son, and Holy Ghost*, *Turned*
from Darkness to Light, and *from the Power of Satan unto*
God. In Page 49. *J. J.* replies to my Book Page 45. and
says

says, " Here says W. W. but in *Paul's* saying, he was not sent to Baptize, there is no Necessity to go from the literal and most natural Signification of the Text; well then by his own Argument, *Paul* was not by the Commission which Christ had given forth, to Baptize at all, with any Sort of Baptism. For *Paul's* Words, when he saith he was not sent to Baptize, are indefinite, he mentions no Sort of Baptism; so that without going from the literal Signification of the Text, no Sort of Baptism can be allowed to be contained in his Commission.

Answ. In Page 51. *J. J.* says, " that Water Baptism hath been plainly proved to be the Baptism intended in Christ's Commission, *Mat.* 28. 19. and also that *Paul* Baptized those *Corinthians*, by Virtue of that Commission". From whence its clear, *J. J.* allows that *Crispus* and *Gaius*, &c. were Baptized with Water, as indeed they were; and therefore *Paul's* saying, Christ sent me not to Baptize, most naturally related to Water Baptism, which he had just then been thanking God that he Practised no oftner amongst the *Corinthians*, than in Baptizing *Crispus* and *Gaius*, &c. with. But it doth not follow from thence, that he was not sent to Baptize with the Baptism of Christ, for the Baptism he there thanked God he had Baptized no more of them with, was Water Baptism, and to that Baptism only, he had Relation, when he saith, *for Christ sent me not to Baptize*; for it must be allowed, if it had Relation thereto, the Baptism of Christ, he could not have thanked God that he had Baptized no more of them. But *J. J.* proceeds in Page 51. and saith, " and for *Paul's* saying he was not sent to Baptize, but to Preach the Gospel, I doubt not but it will plainly appear, to all unprejudiced Persons, (who do not bend their whole Force to impugn Christ's Ordinances) that the true Sense and Meaning thereof, has been rightly opened; and that Water Baptism hath been plainly proved, to be the Baptism intended in Christ's Commission, *Mat.* 28. 19. and also that *Paul* Baptized those *Corinthians* by Virtue of that Commission.

Answ. First, I must take the Liberty to dissent from my Friend Jenks, in what he saith, he don't doubt will appear to all unprejudiced Persons; that the true Sense and Meaning of Paul's saying, Christ sent me not to Baptize &c. hath been rightly opened. I on the contrary conclude, that none but those who are Prejudiced and Blind-ed, and that to a great Degree, can think J. J. hath given the true Sense and Meaning of Paul's Words, where he said, for Christ sent me not to Baptize, &c. For observe, J. J. saith, Paul Baptized those *Corinthians*, by Vertue of Christ's Commission: But Paul saith, Christ sent me not to Baptize; now here being a plain Contia-diction betwixt Paul and Joseph Jenks, which of them must we believe? why, J. J. or else in his Account we must be prejudiced Persons, and bend all our Force to im-pugn Christ's Ordinances; but let him or any other Men that set themselves to Contradict the Apostle, judge us as they please; yet we conclude the Apostle knew his own Commission better than they who oppose him; for he him-self said, Christ sent me not to Baptize, therefore those *Corinthians* were not Baptized by Vertue of Christ's Com-mission, *Mat. 28. 19.* Secondly, as to his saying, he doubts not but it will appear, that Water Baptism hath been plainly proved to be the Baptism intended, *Mat. 28. 19.* it deserves no other Answer in this Place, than to be Denied, I having, I doubt not, already plainly proved the contrary. Therefore I cannot but observe to my Reader, the great difficulty Men run into, when they set themselves against the Truth, and those that contend for it, as J. J. and his Brother J. Hammitt have done; one say-ing Paul Baptized the *Corinthians* by Vertue of Christ's Commission; the other, that he had Water Baptism within the Verge of his Commission, &c. Whereby they don't only lay themselves open to be refuted, as I conceive they have been in the foregoing Pages, but also they are forced to deny the Apostle's Words, viz. that Christ sent him not to Baptize, and thereby manifest themselves as much against him as us; now would those who joyn with them turn to the Spirit of Truth in themselves, and thereby

be

be led into all Truth, they would see that Water Baptism was *John's*, and that its End was, that Christ might be made manifest to *Israel*; who by his Divine Power, both washes and sanctifies the Hearts of all such who obey him, in the Way of his Manifestation. Thus they would see the End of *John's* Baptism, which being fulfilled, terminates in Christ, who is the Substance, whose Baptism being spiritual, according to the Nature of the Gospel-Dispensation, is to continue the one Baptism, by which all the Members of the Church are Baptized into one Body, and made to Drink into one Spirit, and thereby nourished up to everlasting Life; that this might be their Portion, and not only theirs but all Men's, is what my Soul truly Desires: And I very well know if they would hear Christ, (the great Shepherd of all the Sheep) as he utters his Voice in the Heart, and follow him in the Way which he Leads, they would be led from those carnal Ordinances, which Perish with the using, unto that Spiritual and Soul quickening Substance, whereby they would by living Experience, know a passing from Death to Life; for I often have, and at this Time do feel, the Love of God, in Christ Jesus our Lord, to flow unto many amongst the *Baptist's*, whose Hearts in some Measure, are desirous to know the Lord, and serve him; but being entangled in the Traditions and empty Opinions of Men, are not yet come so far, as I believe the Lord will bring them, as they Regard him by the Arising of his mighty Power in their Hearts; even to the one Shepherd, and one Sheepfold, where, with his People, they will inherit Substance, and the Lord will fill their Treasures. In Page 51. *J. J.* citing my Book, Page 49. thus, *J. H.* having quoted 2 *Job.* 9, 10. *Whosoever transgresseis and abideth not in the Doctrine of Christ, hath not God.* *W. W.* in this Text (i. e. 2 *Job.* 9, 10.) " is no ways Applicable to us, for not performing the Baptism of Water, seeing there is no Command from Christ for it, as is abundantly before shewen; but it is very applicable to him and his Brethren, who both break the Command of Christ, and separate from their Brethren, because they will

" will not do so to. For it is evident that Christ, in
 " Mat. 5. 34. Commanded his Followers not to Swear
 " at all; yet *J. H's* Company separated from *John Hawk-*
ins's, and his Adherents, because they would not Swear
 " and Fight; so they not abiding in the Doctrine of
 " Christ, may Read their Portion, 2 *Joh. 9, 10.*" (thus
 far *J. J.* cites me) to which he replies, in Page 52.
 thus, " I have ever had that good Opinion of *W. W.* as
 " verily to believe that he would not either Say or Write
 " a Thing, which he knew to be in it self really False;
 " but here he hath affirmed a Thing of *J. H's* Company,
 " to be Matter of Fact, which is in every Punctilio there-
 " of actually False, as I my self certainly know; and if
 " he did not know it to be False, yet for as much as he did
 " not know it to be True, (which he could not) certainly
 " it will be just Cause to impair his Credit for the future,
 " and of his receiving a sharp Rebuke now.

Answ. Here my Friend *Jenks* would make my Reader
 believe, I was in some notorious Error, in relating that for
 Matter of Fact, of *J. H's* Company, which he says he
 knows is in every punctilio actually False; but in much
 Coolness I may say, my Friend *Jenks*, hath in this Assertion,
 exceedingly Injured me; of which I pray God he may
 be made Sensible, and Repent, and be Forgiven: For Ob-
 serve, the first thing I affirmed of *J. H's* Company, was
 that 2 *Joh. 9, 10.* was very applicable to them, and now
 I am put upon it for my own Justification I shall prove it
 is so; for that 2 *Joh. 9, 10.* is Applicable to those who
 break the Command of Christ. The Text is plain, which
 is thus, *whoever Transgresseth, and abideth not in the*
Doctrine of Christ, hath not God: But they that Swear
 break the Command of Christ, for faith Christ: *Mat. 5.*
34. but I say unto you Swear not at all: But the Baptists
 of *J. H's* and *J. J's* Company do plead for Swearing,
 and also Swear; that they plead for Swearing. *J. J's* own
 Words a little lower are Plain, which are thus, " the
 " other Part (i. e. *J. H's* Brethren) (of which I was
 " one) held the taking of an Oath to be Lawfull &c." And
 that they do Swear, I my self have been a Witness, and
 could

Could mention some of their Brethren, who have Sworn before Magistrates, were it not that I am unwilling to expose any of their Names, who have therein actually broke the Commands of Christ, which I shall omit unless my Friend Jenks puts me upon it. From which it plainly appears, that *John Hammett's* Brethren, break the Command of Christ, and therefore, 2 *Joh.* 9. 10, is very Applicable to them; and if so, then what I Asserted of *John Hammett's* Company, is not in every Punctilio False, as *J. J.* hath boldly Affirmed: For the Reader may see what I said is True, in the chieftest Point of all, and therefore what he adds in Page 52. I conceive better Sutes himself than me, which is thus, " Now it is very certain, that " the Spirit of Truth, or Holy Ghost, (the which *W. W.* " Boasts of being Baptized with) leads into all Truth, " and not into Error and Falsehood; But by what Spirit " he was led when he Wrote this I shall not Determine, " but leave to Judgment." Near the Bottom of Page 52. *J. J.* says, " He with that Part, (or Company, with " which *J. Hammett* is joyned) held the Taking of an " Oath to be Lawful, and that from the Command of " God, *Deut.* 6. 13. *Thou shalt fear the Lord thy God,* " and serve him, and shalt Swear by his Name, besides many other Scriptures, and that not contrary to the Command of Christ (as *W. W.* suggests) who came not to destroy the Law, but to fulfil it, *Mat.* 5. 17. The which the Apostle saith, is Holy, (in the present Tense) *Rom.* 7. 12. and the Commandment Holy, Just, and Good.

Answ. *Deut.* 6. 13. is no Command to Christians, who were by Nature Gentiles, for saith the Apostle, *Rom.* 3. 19. *Now we know, that what Things so ever the Law saith, it saith to them who are under the Law:* But the Gentiles were never under the Mosaical Law, therefore they were never Commanded to Swear by his Name: And as for *J. J.* saying, besides many other Scriptures, and that not contrary to the Command of Christ, (as *W. W.* suggests) surely Swearing under the Gospel, is contrary to the Command of Christ; and no Scripture of the new Testament doth Allow of Swearing.

Swearing amongst Christians; and tho' Christ came not
 to destroy the Law, but to fulfil it, as he was Made of a
 Woman made under the Law, to Redeem them that were
 under the Law, according to Gal. 4. 45. yet Christ not
 only Redeemed them from the Curse of the Law, Gal. 3.
 13. but also delivered them from the Law it self, accord-
 ing to Rom. 7. 4, 6. And what tho' the Apostle saith,
 the Law is Holy, and the Command Holy, Just, and
 Good; if J. J. understands this to be the Mosaical Law,
 the Jews were then Redeemed from it, and the Gentiles
 were never under it, as hath been fully proved: And I
 cannot but Admire, that any who believe the Scriptures,
 and the Christian Religion, should find fault with us, for
 not using Water Baptism, which they neither have,
 nor ever can prove, to be a Command of Christ; while
 they not only break the plain and positive Command of
 Christ in Swearing, but also plead for it; surely such
 have not duly Considered and laid to Heart the following
 Scriptures, Mar. 7. 8, 9. *For laying aside the Command-
 ment of God, ye hold the Traditions of Men, as the Wash-
 ing of Pots and Cups, and many other such like Things ye
 do. And he said unto them, full well ye reject the Com-
 mandment of God, that ye may keep your own Traditions.*
 1 Cor. 7. 19. *Circumcision is Nothing, and Uncircumcision
 is Nothing, but the keeping the Commandments of God.* In
 Page 53. J. J. proceeds, "But the event (viz. of the
 "Baptist's difference) was such, that John Hawkins, and
 "several with him, separated themselves from us, and
 "not we from them, as W. W. has untruly declared:
 "And as to Fighting, I do not Remember it was once in
 "Debate; but for the Readers better Satisfaction herein,
 "they may hear what John Hawkins, and Deacon James
 King (who separated with him) say to what I assert-
 ed on this Head, which is as followeth. We whose
 Names are here unto Subscribed, do Declare, that what
 our Brother J. J. hath Written in Answer to W. W.
 saying, J. H's Company separated from John Hawkins
 and his Adherents, because they would not Swear and
 Fight, is Truth, and that Division or Separation is healed

Answe

Answ. As to what I have said, in my former Book,
Page 49. that *Hammett &c.* separated from *Hawkins*,
It was according to the Apprehension and Information I
had of that Matter; however I shall not Dispute which
Party it was that separated, but think it would have
been more to *J. J.* and his Party's Reputation, to let it
pass as I had represented it; for I cannot think it is for
the Credit of *J. Hammett*, and his Company, to publish
to the World, that they suffered *J. Hawkins, &c.* who
refused all Swearing, to separate from them on that Ac-
count, rather than by their keeping to the plain and posi-
tive Doctrine of Christ, (SWEAR NOT AT ALL) not
to have given them Occasion so to do. In Page 55. 56.
J. J. says, " but I having recited Some of *W. W.*'s self
" Contradictions, in the former Part of my Writing, shall
" now mention one more, and so conclude the first Part
" of my Reply. In his 8th Page he says, but farther if I
" should grant, (which I see no Reason to do) that Christ
" Commanded them (*viz.* his Disciples) to Baptize with
" Water, before he was Offered up, (to put an End to
" the Dispensation of the Law) I cannot see how that
" would make any Thing for Water Baptism, any more
" than his commanding *Peter and John*, *Luk. 22. 8.* to
" go and prepare the Passover (so reciting the whole Pas-
" sage) would perpetuate the Use of the Paschal Lamb,
" or Passover to us under the Gospel); from whence it ap-
" pears, says *J. J.* that the most genuine Consequence,
" deducive from this Assertion of his is, that whatsoever
" Christ Commanded, before he was offered up, is no
" ways binding on us under the Gospel; and yet in his
" 49th Page he accuses *J. H.*'s Company with Transgress-
" ing and Breaking the Command of Christ, *Mat. 5. 34.*
" But I say unto you, Swear not all, because they held the
" Taking of an Oath to be Lawful, when Lawfully called
" thereunto; and yet this Command was before Christ
" was Offered up, as well as the other; whence
" it is clear, that those Commands which Christ gave
" forth, before his Suffering, are of some Value with

"W. W. where they suit his Opinion, but where they
"thwart it, they are of no Value at all.

Answ. Whether my Friend Jenks, makes out my self Contradiction here, as he terms it, I shall leave to the Judgment of my Reader, when I have shew'n how unfairly and disingenuously he hath done by me in his Inferences; he would there insinuate as tho' the genuine Consequence of my Assertion was, that whatsoever Christ Commanded before he was offered up, is no way binding on us under the Gospel; a greater Mistake I think he could not be guilty of; for tho' I said that if I should grant that Christ Commanded his Disciples to Baptize with Water, before he was Offered up, I could not see how that would make any Thing for Water Baptism, any more than his Commanding Peter and John to prepare the Passover, &c. would perpetuate the Passover under the Gospel; yet to shew that I did not intend by my Writing that what Christ then Commanded his Disciples to practise, (before he was Offered up) was not binding on us under the Gospel, when we have a Command from him so to do. I then added in the Lines following those J. J. hath cited thus,

" But if any should object and say, the Latter was
" Commanded under the Law (i. e. the Passover) but
" the former was not (i. e. Water Baptism) to which I
" answered, alltho' that would be to beg the Question,
" yet for the Information of Such, I shall shew; that he
" Commanded his Apostles and that in the Discharge of
" the Ministry, (even that which was no express Command
" under the Law) which is no way binding on Gospel
" Ministers in our Days, See Mat. 10. 5. These Twelve
" Jesus sent forth, and Commanded them, saying, go not
" in the Way of the Gentiles, and into any City of the Sa-
" maritans enter ye not. From whence all that have Ears to
" Hear, and Hearts to Understand, may Learn, that what
" Christ commanded his Disciples to be actually found in
" the Practice of, IN SOME CASES, before he was
" offered up a Sacrifice for the Sins of the whole World,
" is no way binding on us, without we have a Com-
" mand from him so to do, which for Water Baptism we
" have

" have not. " From whence it is plain, I only said, that in **SOME CASES**, what Christ commanded his Disciples to be found in the Practice of, before he was offered up, &c. is not binding on us under the Gospel; and that those Cases were such, which we have no Command from Christ to practise the same, as the Passover and the like; but against Swearing at all, we have the Command of Christ, *Mat. 5. 34.* **BUT I SAY UNTO YOU, SWEAR NOT AT ALL.** From these Premisses duly considered, there is no Reason to conclude there is any Contradiction, in these two Passages in my Book; but I am pleased my Friend *Jenks* finds it clear, that those Commands which Christ gave forth before his Suffering, are of some Value with *W. W.* when they sute his Opinion; and I can in much Sincerity say, that all the Commands of Christ, (which are for his Followers to observe) Sute with my Opinion, and none of them Thwart it, as he uncharitably Suggests. In Page 56. *J. J.* says, " thus " I have made some brief Reply, to the Principal Heads " of *W. W.*'s Arguments against Christ's Ordinance of Water Baptism; and as I believe truly, according to the " Mind of God, and have therein plainly shewed, that " the Baptizing which Christ commanded his Disciples, " in *Mat. 28. 19.* to administer, was, and is, Water " Baptism, and not the Baptism of the Holy Ghost, as " *W. W.* contrary to the Scripture, would perswade his " Reader to Believe.

Answ. That I advanced any Argument against Christ's Ordinance of Water Baptism, I deny, and Challenge *J. J.* to prove I had, or else own he hath exceedingly abused me, in suggesting as tho' I argued against an Ordinance of Christ, which blessed be God, I have hitherto been preserved from, and trust in the Lord I shall, to my Lives End. But here my Friend *Jenks* begs the Question (for want, as I conceive, of Argument, to prove it,) (*i. e.*) that Water Baptism was an Ordinance of Christ, but that I Deny, and again assert as I did in my Answer to *J. Hammett*, that Water Baptism is never called in the Holy Scriptures, an Ordinance of Christ, and how far *J. J.* hath

hath shewed that the Baptizing Christ Commanded, *Mat.*
 28. 19. was, and is, Water Baptism, and not the Bap-
 tism of the Holy Ghost, I willingly leave to the enlight-
 ened Readers Judgment, whom I desire to observe, that
 tho' Water Baptism is abundantly mentioned in the Scrip-
 tures of the New Testament, yet it is not in any of them
 called the Baptism of Christ, or Christ's Baptism, but it is
 often called (and that properly) John's Baptism, or the Bap-
 tism of *John*; neither do we find that any of the Apostles,
 ever used the Form, in *Mat.* 28. 19. when they Baptized
 with Water, which 'tis highly Reasonable to conclude,
 they would always have observed the Form there Com-
 manded, had they Baptized with Water, by Vertue of
 that Commission; but the Baptism of the Holy Ghost, is
 in a particular manner applied to Christ, to distinguish it
 from Water Baptism, by *John the Baptist*, viz. I indeed
 Baptize you with W A T E R unto Repentance, but he
 that cometh after me, is mightier than I, whose Shoes I am
 not worthy to bear, he shall Baptize you with the H O L Y
 G H O S T, and with Fire. From whence it is clear, that
 Water Baptism was *John's*, and not Christ's; and that
 spiritual Baptism, or the Baptism of the Spirit, was, and
 is, Christ's, and not *John's*; and therefore to me, it is
 beyond all Doubt, when Christ Commanded his Disciples
Mat. 28. 19. to go Teach all Nations, Baptizing them into
 the Name of the Father, Son and Holy Ghost; he had Re-
 lation solely to his own Baptism, which is absolutely Ne-
 cessary to all true Christians unto Salvation, (for by it we
 are all Baptized into the Church, according to *I Cor.* 12.
 13.) and not by *John's* Water Baptism, which at best was
 but a Type, and therefore did never appertain to the
 Church of the new Testament. And as for that weak and
 absurd Argument, that tho' Christ hath Power to Baptize
 with the Spirit, yet he never gave that Power to Man, no
 not to his Ministers, to Baptize with the Spirit, it's easily
 Answered, that Christ having all Power in Heaven and
 Earth given unto him, he Commanded (his Ministers) to
 Teach all Nations Baptizing them into the Name of the Fa-
 ther, Son and Holy Ghost, and promised to be with them to
 the

the End of the World, yea faith he, Job. 20. 21. *As my Father bath sent me, even so send I you. And he Breathed on them and said unto them, receive ye the Holy Ghost,* which in due Time they did, whereby they became able Ministers of the Spirit unto others, and Instrumental in the Lord's Hand, *in turning many from Darkness unto Light, and from the Power of Satan to God.* And thus through the Gospel Ministry, they instrumentally Baptized them with the Holy Spirit into the Church of Christ; for none can be truly said to be turned from Darkness to Light, and from the Power of Satan to God, who are not Members of that Body, of which Christ is Head, neither can any be Members of that Body, but those who are Baptized into it by one Spirit; and therefore if the Apostles and Ministers did turn Men from Darkness to Light, and from the Power of Satan to God, (as is clear Instrumentally they did) then they also Baptized them by the one Holy Spirit, into that Body of which Christ is Head, where they dayly Partake of all the Promises of God, for they are Yea, and Amen, in Christ, throughout all Generations. Again, in Page 56. J. J. boldly saith, " But W. W. having drawn his Sword " to Fight against Christ's Ordinances, is minded to have " a Stroak at the Lord's Supper, as well as at Water Baptism, before he puts it up.

Answ. What J. J. means by drawing my Sword I am not certain, for I have used no Material one for upwards of Twenty Years; and if he means my Pen, I can in much Sincerity say, that I never drew that, or made Use of It, either to Fight or Write, against any Ordinance of Christ; but on the Contrary, I wrote solely for the Doctrine of Christ, and against the Opposers thereof; and as for his saying, I have a Mind to have a Stroak at the Lord's Supper, before I put up my Sword, I Answer, that there is no Scripture that calls the Passover, or what Christ Eat with his Disciples at the Passover, the Lord's Supper, or an Ordinance of Christ, but those Names, LORD'S SUPPER, ORDINANCES OF CHRIST were appropriated to it, in the dark Night of Apostacy, and therefore if I Write against them, I do no more than

than is the Duty of a true Christian ; but perhaps some Bi-
 gott, to Tradition, may Object, and say, doth not the
 Apostle call it the Lord's Supper, in 1 Cor. 11. 20. where
 he says, *when ye come together therefore into one Place,*
this is not to Eat the Lord's Supper : To which I Answer,
 the Apostle doth not only in this Place not call it the Lord's
 Supper, but also plainly intimates that Eating, in Re-
 membrance of Christ's Death, was not the Lord's Supper,
 for the proper Way (if there was any such Thing as a pro-
 per Way) of Eating, in Remembrance of Christ's Death,
 was when they come together into one Place, but he lets
 them know when they so came together, this is not to
 Eat the Lord's Supper or as in the Margin, ye cannot Eat
 the Lord's Supper ; from whence it is clear and plain, that
 the Apostle distinguishes between Eating in Remembrance
 of Christ's Death, and the Lord's Supper, in which he
 shews their so Eating in Remembrance of Christ's Death,
 was not the Lord's Supper. In Page 58. J. J. proceeds,
 " but I shall not Trouble my self to reply to all that he
 " (i. e. W. W.) fays on that Foot ; but I shall according
 " to the small Ability given me, proceed in order, to
 " prove that the Supper which we call the Lord's Sup-
 " per, was a Supper distinct from the Passover; and also
 " that it is to be partook of by the Churches of Christ,
 " untill his second personal Coming. And first that it was
 " a Supper distinct from That of the Passover, see Mat.
 " 26. 26. *And as they were Eating, Jesus took Bread and*
 " *Blessed it and brake it, and gave to his Disciples, and*
 " *said, Take, Eat, this is my Body.* Verse 27. *And he*
 " *took the Cup and gave Thanks, and gave it to them, say-*
 " *ing, Drink ye all of it, for this is my Blood of the New*
 " *Testament which is shed for many for the Remission of*
 " *Sins.* Luk. 22. 17. *And he took the Cup and gave*
 " *Thanks, and said, Take this and divide it among your*
 " *selves,* Verse 18. *for I say unto you, I will not Drink*
 " *of the Fruit of the Vine, untill the Kingdom of God*
 " *shall come.* Verse 19. *And he took Bread and gave*
 " *Thanks, and Brake it, and gave it unto them, saying,*
 " *this is my Body which is given for you, this do in Re-*
membrance

" membrance of me. Verse 20. Likewise he took the Cup; " after Supper, saying, this Cup is the New Testament in " my Blood, which is shed for you.

Answ. I have cited him so far *Verbatim*, to shew my Readers, that there's not one Syllable of Proof, from one End of it' to the Other, to prove what he asserts, he will prove by it, *viz.* that what they call the Lord's Supper was a Supper Distinct from the Passover; but every one which will believe *Mat.* who was then with Christ at the Passover, (and an Eye and Eare Witness to what was done) may be fully Assured that it was the Passover, and nothing else that he Eat with his Disciples, for which take his own Words, *Mat.* 26. 19, 20, 21. *And the Disciples did as Jesus appointed them, and they made ready the Passover; now when the even was come, he sat down with the Twelve, and as they Eat, he said,* &c. Verse 26. *and as they were Eating, (mark as they were Eating and not afterwards) Jesus took Bread, and Blessed it, and Break it, and gave it to the Disciples, and said, Take, Eat, this is my Body,* Verse 27, 28. *And he took the Cup and gave Thanks, and gave it unto them, Saying, Drink ye all of it, for this is my Blood of the new Testament, which is shed for many for the Remission of Sins.* From whence it is clear, as any Thing the Evangelist wrote can be in my Judgment, that it was nothing else but the Passover; for he doth not say as *J. J.* doth, that the Supper of the Passover was ended, and then *Jesus took Bread, &c.* But on the Contrary he saith, as they were Eating the Passover, (and not afterwards) Jesus took Bread, &c. so that they never stop'd or left off, after they began, untill they had Eaten, what he there called his Body, from whence it is Manifest, the whole was but one Supper, and no more, and that one Supper was the Passover, and *Mark follows Mathew in chap. 14. 18. to 25. directly Verbatim*, so that he fully Witnesses, the Whole of what *Mathew* hath said, on that Head; which two Witnesses, I hope may be of Sufficient Credit, to Confirm what I have said; and by their Writing is fully Proved, the Premisses considered, it must be allowed, that

that by Clear Scripture Proof I Conceive I have gained this Argument, that the Disciples Eat no other Supper, but the Passover, the Night they Eat it, and Consequently that Christ that Night gave forth no new Ordinance or Institution, but only Eat the Passover with his Disciples as a few, and informed them of its right Use, which was to point to him, the Antitype; so that J. J.'s Assertion that the Supper, which they called the Lord's Supper, was a Supper distinct from the Passover, falls to the Ground for Want of Proof also, because it is directly contrary to the afore mentioned Texts, of Mathew and Mark: And I can but observe, that my Friend Jenks, in Page 59. twice over calls that Discourse Christ had with his Disciples, *Matt.* 26. 20. to 26. a large Discourse, which makes me Remember the common Maxim; that finking men lay hold on Straws, tho' to no purpose, as my Friend Jenks hath here done; for upon a Deliberate Reading I don't find it takes up one Minutes Time, by my Watch: and therefore, I cannot think any considerate Man (except such a one who manages a finking Cause) can truly call what did not take up one Minute in delivering a large Discourse. In Page 60. and 61. J. J. proceeds,

" asserting that this Supper was not the Passover, nor yet
 " to terminate at Christ's Spiritual coming to his Saints,
 " is yet farther Manifest; for his Disciples are Commanded to do it; now were it the Passover, and to cease at
 " his Spiritual Coming, his Disciples could not do it at all,
 " for the Passover was to be Eat but once in the Year,
 " and then on the fourteenth Day of the first Month, in
 " the Evening; and there was but about fifty three Days
 " from the Time of giving forth this Command, to the
 " Time of Pentecost, when the Disciples received the Ho-
 " ly Ghost, which was Christ's spiritual Coming to them;
 " so that if W. W.'s Argument were True, that this
 " Supper was the Passover, and to cease at Christ's spiri-
 " tual Coming, the Disciples had no Time allowed them
 " to partake of it; and yet they were Commanded to
 " do it.

Answe

Answ. Here my Opponent Thinks he has got me in such a Dilemma that I cannot get out, because the Disciples, according to me, are commanded to do it, (*i. e.* eat the Passover, in Remembrance of Christ); and Christ being Spiritually come, before another Year came about, they therefore had no Time allowed to perform what they were commanded; therefore *W. W.* must be in the Wrong, in what he hath asserted: But perhaps my Friend *Jenks* forgot that they had then Time to perform it, when Christ commanded them to do that in Remembrance of him, surely they were then Eating the Passover, and therefore had Time allowed them at that very Instant, to perform what Christ commanded them; but he never commanded them to do the like the ensuing Year; much less to perform it Yearly to the End of the World, or till Christ should come to Judgment; such Whims, I conceive, were brought forth in the dark Night of Ignorance and Apostacy; but tho' there was no Command for its Continuance, yet the Apostle might permit the weak and carnal *Corinthians* to Practise it, in this their weak and childish State, as he also condescended to the weak in Circumcising *Timothy*, and to be at Charges with them, who had a Vow on them, untill an offering should be offered for every one of them; these Things were done without any Command from Christ, as was *Paul's* permitting the weak *Corinthians*, to Eat in Remembrance of Christ's Death. In Page 62. 63. *J. J.* faith, "I observe that the same Lord that died, the same Lord's Death is shewed (by this Memorial) till the same Lord come; and the Lord which suffered Death, was the Man Christ Jesus, who rose again from the Dead, and ascended up into Heaven, and shall so in like manner come again, it is this same he, that the Text hath reference to, where it says, till he come, and must be so understood, or else it may be any other he, which would render the wise Apostle's Words, to be unintelligible, and to have no Certainty in them; but the contrary thereof is manifest, and his Words are certain, for he spake by the Spirit of God; from whence it is

“ as clear as the Light, that it is the second Personal
“ coming of the Lord, which the Apostle has reference
“ to, when he says, *ye shew the Lord's Death till he come.*

Answe. Here my Opponent hath taken a great Deal of Pains to divide Christ, and to make the Man Christ Jesus, who suffered for the Sins of the World, without the Gates of Jerusalem, and Christ in the Gentiles, the Hope of Glory two Christ's, or else all his Labour in this Place is of no Signification; for Christ is not divided, but is the same Yesterday, to Day, and for Ever. *Heb. 13. 8.* And it is the same Christ, and the same Lord, who was put to Death in the Flesh, and quickened by the Spirit, that *Paul* in *1 Cor. 15. 45.* calls the last Adam (which faith he) *was made a quickening Spirit*; and in Verse 47. *the second Man is the Lord from Heaven*; from whence I observe, that the same Lord who was put to Death in the Flesh, and quickened by the Spirit, whose Death the *Corinthians* shewed when they Eat in Remembrance of him, is the very same Lord, and no other, whom *Paul* in *1 Cor. 15. 47.* calls the Lord from Heaven who is a quickening Spirit, Verse 45. and it is the same he, and not another, that the Apostle in *1 Cor. 11. 26.* hath relation to, when he saith, *ye do shew the Lord's Death till he come:* Which coming is Spiritual, the Lord from Heaven, the quickening Spirit; and as for his mentioning here and in divers other Places, of his Book, Christ (or the Lord's) second personal coming, that is meant in *1 Cor. 11. 26.* and in *Heb. 9. 28.* &c. I may say once for all, that the Holy Scriptures from one End to the other, are altogether Silent of any such Coming, and therefore it deserves no other Answer than to be Denied as Unscriptural, consequently remains for him to prove. In Page 63. *J. J.* proceeds saying, “ the Lord “ Jesus, when he gave forth the Command to his Disci-“ ples, to do this in Remembrance of himself, gave it “ forth without Limitation of Time, he reserving that “ in his own Power; and why *W. W.* should take upon “ himself to limit the Duration of Christ's Ordinance, I “ know

" know not, unless it were to shew his Presumption
" which he hath effected.

Answ. W. W. hath never taken upon himself to limit Christ's Ordinance, as J. J. suggests, for he never allowed it to be any more than the Passover; (therefore not Christ's Ordinance) and my saying Christ's spiritual Coming to his People, was its Antitype to them; and that therefore it was to cease in Point of Obligation, when he was so come, was no more than what Paul's Words imply, in *1 Cor. 11. 26.* in the afore cited 63d Page of my Friend Jenks's Book, he saith, " When he (i. e. the Lord Jesus) gave forth the Command to his Disciples, to do this in Remembrance of himself, he gave it forth without Limitation of Time, he reserving that in his own Power; " to which I Answer, then it was not according to this Confession, to continue a standing Ordinance in the Church, until Christ's second Personal coming, as J. J. hath many Times asserted; nor yet to remain to all future Ages of the Church; but Christ having reserved the Time of its Continuance in his own Power, might at his Pleasure in a few Weeks, put an End to it, and bring his People to its Antitype, to wit himself, in his spiritual Appearance, that by Feeding on him the true Bread, their Souls might be nourished up to eternal Life; and how doth my Friend Jenks know, (seeing as afore it was not limitted by Christ, when he gave that Command to continue any certain Time in the Church, he reserving the Time of its continuance in his own Power) but this of the Putting an end to the Passover, and bringing his Disciples and Followers to the Substance, together with putting an End to the outward Circumcision, and bringing his People to the inward, were not Some of those many Things Christ said in *Joh. 16. 12.* he had yet to say to his Disciples, which they were not then able to bear, Verse 11. *Howbeit, when the Spirit of Truth is come, he shall Guide you into all Truth.* This was to be followed not only then, but now also; and we cannot but magnify Almighty God, through his Son our Lord Jesus Christ, who by this Spirit of Truth, opened our Intellects, to understand

derstand the Scriptures, and to see clearly betwixt the Traditions of Men, and the Command of Christ, and to leave the First, and cleave close to the Last, as that in which our present and eternal Peace doth consist. Near the Foot of Page 63. " J. J. finds great Fault with me, " for calling the State of the *Corinthians*, when they " might be born with, in their Eating in Remembrance of " Christ's Death, &c. their Weak and Childish State; " and yet says he in Page 36. of *W. W's Book*, he says, " they were Baptized with the Holy Ghost, and there- " fore thinks I have contradicted my self." To which I Reply, *First*, that the *Corinthian Church*, at the Time when *Paul* wrote his first Epistle to them, was in a Weak and Childish State, I suppose will not be Denied; but if it should, it is easily proved by *Paul*, 1 Cor. 3. 1, 23. And I Brethren, would not speak unto you as unto Spiritual, but as unto Carnal, even as unto Babes in Christ; I have Fed you with Milk and not with Meat, for hitherto ye were not able to bear it, neither yet are ye able, for ye are yet Carnal, consequently not spiritual. Chap. 5. 1. 2. It is reported commonly, that there is Fornication amongst you, and such Fornication as is not so much named amongst the Gentiles, that one should have his Fathers Wife; and ye are puffed up, and have not rather Mourned, that he that hath done this Deed, might be taken away from amongst you. Chap. 11. 17, 18. Now in this that I declare unto you, I Praise you not, that you come together not for the better, but for the worse; for first of all, when ye come together in the Church, I here that there be Divisions among you, and I partly believe it. Doth it not hence appear they were in a Weak and Childish State, tho' some of the same Church at Corinth were Baptized with the Holy Ghost, (for I never said they universally were) is clear from the same Text, in 1 Cor. 6. 11. And such were some of you, but ye are Washed, (or Baptized) but ye are Sanctified, but ye are Justified in the Name of the Lord Jesus, and by the Spirit of our God; and yet I have no way contradicted my self, as my Friend Jenks might have seen, if he had considered what I said in Page 60. thus, " For the *Corinthians* (whatsoever

" soever some of them might have attained) in a general
 " way had not so received Christ, (i. e. in his spiritual
 " coming) and therefore they were exhorted i Cor. I. 7.
 " 8. To wait for that Coming of our Lord Jesus Christ, to
 " confirm them unto the End, that they might be blameless
 " in the Day (or coming to Judgment) of our Lord Jesus
 " Christ." From whence it is apparent by the Parenthe-
 sis, that I did not Deny but that some of the *Corinthians*,
 (such as the Apostle faith were Baptized, Sanctified, and
 Justified, &c.) might have received Christ in his Spiritual
 Appearance, so that I have neither contradicted the
 Scriptures, nor my self. In Answer to me, Page 61. 62.
 where I argued, that i Cor. 10. 16, 21. had no relation
 to that Ceremony of Eating outward Bread, and drinking
 Wine, &c. J. J. replies in Page 68. " Notwithstanding
 " all he has said, it is very clear to all who will be Wise
 " for themselves, that this Text has a particular relation
 " to the Ordinance of the Lord's Supper; for when *Paul*
 " says, *The Bread which we Break, is it not the Communi-*
 " *on of the Body of Christ;* it is very certain that *Paul* and
 " the *Corinthians*, broke that very Bread which he says,
 " *is it not the Communion of the Body of Christ;* and there-
 " fore this very Bread which they Break, must either be
 " the material Bread made Use of in the Ordin-
 " ance of the Lord's Supper, or else it must be
 " the real Body of Christ which they Break; but that
 " the real Body of Christ is, or ever was, broke by *Paul*,
 " or any other of the Children of God to Feed upon, is,
 " and ever was denied by all, professing Christianity,
 " (that I have heard of) except the *Papists*, and now
 " *W. W.* But it is very certain, that the Bread mention-
 " ed in this Text to be broken) is the material Bread,
 " which after the Giving of Thanks is Broke and Partook
 " of in the Ordinance of the Lord's Supper.

Answ. First, my Friend *Jenks* is mistaken, in saying
Paul and the *Corinthians* break that very Bread which he
 says, *Is it not the Communion of the Body of Christ;* for in
 a strict Sense it was *Paul* and *Sosthenes* who broke the
 Bread, who were the Authors of that Epistle; and in a
 more

more extensive Sense, it was *Paul* and all the Apostles and Eminent Ministers of the Gospel, whom *Paul* speaks of here in the Plural. Secondly, The Bread which they did break (spoken of 1 Cor. 10. 10) is no where in Holy Writ, said to be material Bread, Partook of in the Ordinance of the Lord's Supper, as *J. Jenks* hath asserted, tho' not offered to prove. And Thirdly and Lastly, there is no necessity to conclude as *J. J.* doth, that this very Bread which they did break, must be the material Bread made Use of in the Ordinance of the Lord's Supper, or else it must be the real Body of Christ which they did break, &c. For why may it not be understood, to be that Bread Christ speaks of, Job. 6. 51. where he saith of himself, *I am the living Bread which came down from Heaven; if any Man Eat of this Bread he shall live for ever, and the Bread that I will give is my Flesh, which I will give for the Life of the World.* Now this Bread which came down from Heaven, was neither material Bread, nor yet the real Body of Christ, (if by the real Body of Christ be meant that Body which suffered Death without the Gates of *Jerusalem*) and was raised for that was taken of the Virgin, but it was the quickening Spirit of Christ, as is clear from John 6. 63. for upon Christ's saying he was the living Bread, which came down from Heaven, and the Bread, which he would give, was his Flesh, &c. not only the Jews strove amongst themselves, Verse 52. saying, *how can this Man give us his Flesh to Eat,* but also many of his Disciples when they heard this, (Verse 60.) said, *This is a hard saying, who can hear it;* upon which Christ said, Verse 61. 62. 63. *Doth this offend you, what if you should see the Son of Man ascend up where he was before; it is the Spirit that quickeneth, the Flesh profiteth nothing; the Words that I speak unto you, they are Spirit, and they are Life.* From whence it is, (I hope) clear to all, that are grown in the Christian Religion, that the quickening Spirit of Christ is that Bread which came down, which he gave for the Life of the World; and as *Paul* with his Companions in the Gospel Ministry, Preached and Prayed in the Evidence and Demonstration of the Spirit and Power of Christ,

Christ, and thereby were made able Ministers of the Spirit to others, as to the *Samaritans*, *Ephesians*, and to *Timothy*, they might be said to break or dispense that Bread which is the Spirit, as the Communion of the Body of Christ; for tho' they were many, yet by Partaking of that one Bread which comes from Heaven, (whether Communicated immediately by Christ, or instrumentally by his Apostles and Ministers) they all were made one Bread, and one Body, and enjoyed the Communion of the Holy Spirit together, in the Shining forth of the Gospel Light, unto the perfect Day of God. But *J. J.* in Page 69. 70. says, "that both *W. W.* in his Book, and *Lauiford Godfrey* " in the Preface, seemingly held, that the Ordinance spoken of *Col. 1. 14, 20, 21, 28.* were such as God had Commanded in the Law given to *Israel*; but I am (says he) " of a contrary Mind, for I take those mentioned in the 14 Verse only to be such, but those mentioned in the other three Verses, I take to have relation only to such Ordinances as proceeded merely from Commands and Traditions of Men.

Answ. That *Col. 1. 14, 21, 22.* have relation to such Ordinances as were a Shadow of Things to come, of which Christ was the Substance, is clear from Verse 17. but that such Ordinances, or Traditions, were a Shadow of Christ, which were in their first Institution the Tradition of Men, I Deny, and therefore *Col. 1. 14, 20, 21, 22.* related to such Ordinances as were once a Shadow or Type of Christ to come, but now he being come, and having spoiled Principalities and Powers, and Triumphed over them in himself, and put an end to Shadows, Types and Figures, by the Sacrifices of himself once for all; and by the Work of his blessed Spirit, having brought the *Colossians* to be complete in him, they were now forbid by the Apostle to Touch, or Tast, or Handle, which said he, all are to Perish with the using. But *J. J.* proceeds in Page 70. thus, " But if it should be granted, that those Ordinances were the same with them mentioned in the 14 Verse, " read blotting out the Hand Writing of Ordinances that " was against us, which was contrary to us, and took it " out.

" out of the Way, nailing it to his Cross. Then I say,
 " that when W. W. or his Friend Lawford Godfrey,
 " who wrote those large Encomiums upon his Book, as
 " well as upon the Quakers Opinion, have proved that
 " the Ordinances of Water Baptism and the Lord's Sup-
 " per, were contained in Hand Writing, at the Time of
 " Christ's suffering, and so nailed to his Cross. Then
 " we may have Cause further, to consider their Argu-
 " ments against them, but 'till then, both W. W. his said
 " Friend, and all other Quakers, ought with great Shame
 " and Confusion of Face, to forbear teaching and publish-
 " ing their Pamphlets against them; and in the mean Time
 " we have great Cause to bless God, for the Consolation
 " and Soul-refreshing Comfort which we are made Partak-
 " ers of in the Enjoyment of them.

Answe. I can easily prove from *Exod. 12. 3. &c.* that the Ordinance of the Passover, miscalled by *J. Jenks* and many others, the Ordinance of the Lord's Supper, was in Hand Writing at the Time of Christ's Suffering, and therefore nailed to his Cross; but neither I nor my Friend *Lawford Godfrey*, have said, that Water Baptism was one of those Ordinances mentioned in *Col. 1. 14.* to the End; and yet inasmuch as Water Baptism was at best, but a Shadow of the Baptism of Christ with the Holy Spirit, who is the Substance, it must, and did, give way and Decrease, as Christ comes to take Place, and Increase; and therefore the Apostle says to the Believers, *There is one Lord, one Faith, and one Baptism*, which must be understood of the Baptism of the Spirit, by which the whole Church were Baptized into one Body. But why *W. W.* and *Lawford Godfrey*, and all the *Quakers*, ought with Shame and Confusion of Face forbear Preaching and Publishing their Pamphlets against them, (*i. e.* Water Baptism and the *Jewish Passover*, miscalled the Lord's Supper) I know not, unless it be that *J. Jenks*, with his Brethren, may go on without Controul, grasping at the Shadow, while they neglect the Substance; but whether my Friend *Jenks* be pleased or not, we knowing from the Revelation of the Spirit of God, that both the Passover and Water Baptism, are

are ceased in Point of Obligation ; and also having the Testimony of the Holy Scriptures of the new Testament, full and clear on our Side, (as the preceeding Sheets, as well as my former Book, in my Opinion, fully manifest) and being also called of God, both to Preach and Write, for the eternal Good of Mankind ; we can't but as much as in us lieth, both by Words and Writing, sound forht the glad Tidings of Salvation, in the Name and Spirit of our Lord Jesus Christ ; whose divine and quickening Power and Life, we feel, in the Discharge of our Duty, to constrain us to turn (all that receive our Ministry) from the Shadows, and Types, and Figures, to the Substance, Christ in them the Hope of Glory ; and whatever we are called by ignorant Men, yet in much Humility and Christian Courage, we can say of the Gospel, which Christ hath given us to Preach, as *Paul* did, we are not Ashamed of the Gospel of Christ. For it is the Power of God unto Salvation, to every one that Believeth, for therein (*i. e.* in the Gospel Power) is the Righteousness of God revealed from Faith to Faith ; and my Spirit at this Time, being touched with a Degree of the Power of God's Love, in Jesus Christ, unto Mankind, can do no other than intreat, in Bowels of tender Compassion, that all that Read this, may wait to have their Minds turned to the divine Light, and Spirit of Christ, in themselves ; that thereby they may know the Root of the corrupt Tree, or carnal Mind, to be taken away, and thus Witness the Law of the Spirit of Life, in Christ Jesus, to make them Free from the Law of Sin and Death, that their Souls may inherit Substance, yea durable Riches and Righteousness ; and that the Lord may fill their Treasures with divine Life, and Heavenly sweetness, while in this World, and the Seal of the Holy Spirit, as an Assurance of eternal Life in that which is to come. Thus Christian Reader, with a Salutation of indeared Love, do I at this Time take my Leave of Thee, and bid thee Farewell in the Lord.

P O S T S C R I P T.

WHEREAS J. J. hath in Page 59 and 60, taken upon him to Assert, that the Disciples Eat two Suppers the Night of the Passover, the First of which, he allows to be the Passover, and to satisfie the bodily Appetite, but the last he says was a Supper distinct from the Passover; which last Supper according to him, was Commanded to be observed as an Ordinance during the Time of Christ's personal Absence. But that the Reader may be informed, that there was nothing done by Christ at that last Passover he Eat with his Disciples, but what was the usual Practice of the Jews, at their Passover, from Year to Year; I have transcribed a passage out of *Tho. Ellwood's Sacred History*, Page 245. to 247. where he cites *Samuel Cradock's Harmony of the four Evangelists*, Chap. 6. Sect. 1. giving Account of the manner of the Jewish Celebration of the ' Passover, as (says he) ' it is delivered by their own Writers,' omitting only such Parts or Passages as are not directly pertinent to the present Occasion: Thus he begins, take the whole Quotation.

1. ' When all things appertaining to the Feast were prepared, and all Persons that belonged to that Company ready; the Chief Man of the Company — takes a Cup of Wine, and blesseth it in some such Words as these: Blessed be thou, O Lord, who hast created the Fruit of the Vine, &c.

2. ' The Table was then furnished with Provisions of several Sorts, viz. Bitter Herbs, Unleavened Bread, the Body of the Paschal Lamb *roasted whole*. The latter Jews added, it seems, of their own Heads, a Dish of thick Sauce, called *Charoseth*, made of Dates, Figs, Raisins, and Vinegar mingled together (which was not commanded in the Law) as a Memorial to them of the Clay, in which their Fathers laboured (to make Bricks) in the Land of Egypt.

3. ' The

Chief Man of the Company takes the sour
blesses them, &c. And eats thereof the
of an Olive, and distributes to the rest, &c.

Then he takes the Dish or Charger, which held
Unleavened Bread or Cakes, and (laying by a piece
Unleavened Cake, to be taken afterwards with
the Paschal Lamb, at the Close of the Supper) he bles-
ses the Bread in such Words as these; Blessed art thou,
O Lord, who bringest forth Bread out of the Earth,
&c. Then he breaks it, and eats of it.

5. ' When this is finished, he begins the Second Cup
of Wine, and the rest follow him. Then Children used
to be brought in, and were made to ask, What is the
Reason this Night differs so much from other Nights?
instancing in many Particulars of the Festival Solemni-
ties. Then the Master of the Feast begins a Narrative,
or Discourse, How they were all Servants in Egypt; and
as that Night God redeemed them, &c. . This kind of
Declaration, or shewing forth the Occasion of the Passo-
ver, and God's wonderful Goodness to them in their De-
liverance, they call *Haggadah*. Hence the Apostle may
be supposed to have borrowed his Phrase, As often as ye
shall Eat this Bread, and Drink this Cup, ye declare, or
shew forth the Lord's Death, 1 Cor. 11. 26. This An-
nunciation, or shewing forth to their Children, the
Lord's Wonderful Goodness and Mercy, we find com-
manded, Exod. 12. 26. 27. and Chap. 3. 8.

6. ' Then he takes that Part of the Unleavened Cake,
that was laid aside before, and Blessing it, and giving
Thanks for it as before, he distributes to every one a
Piece to eat with the Paschal Lamb: of which each
Person was bound to eat as much as the Quantity of an
Olive at least.

' The Breaking of Bread therefore, at which our Savi-
our did institute the Commemoration of his Body, seems
to be this Second Breaking of Bread, viz. in time of
Supper (for it is said ἐπίστανται ἀνταντούσι, as they were Eating)
or towards the End of Supper. For after this, nothing
more was to be eaten that Night.

7. " All this done, they drink up the Third Cup,
 • Blessing or thanksgiving after Meat. Paul calls it by the
 • 1 Cor. 10. 16. The Cup of Blessing which we bless, is it
 • nion of the Blood of Christ? Sir. And this Third Cup,
 • ter Supper (that is, after they had done Eating, and was
 • sion of the Supper) was the Cup which our Saviour

" (it) applied to a new Spiritual Signification, &c.

60.

8. " After this they Sung the Hallel, or Hymn.
 • three great Feasts, viz. of Unleavened Bread, or
 • and of Tabernacles, were wont to sing those
 • led it) or at least some Part of them which contained
 • stival Psalms, from the 113. to the 119. And
 • and his Disciples did sing this part of Hallel, or some Part of
 • some other more immediately connected with the Remembrance to this
 • sion, we are not assured: But we are sure, that every day
 • Hymn after this Paschal Supper,
 • these Rites were then in Use among the Jews, and may be
 • pear, that the Bread and Wine which
 • last Passover, and appointed to signify
 • Blood, were not wholly without the
 • within the Compass of it, and Rites belonging to the old
 • now to a new Evangelical Use and Signification,
 • otherwise in this Sacrament, than he did before in
 • which he seems to have founded upon that old
 • Jews, Of Purification by Water. So that our Sacra-
 • ment of the New Testament, seems to have
 • of the Jews, and to have Ordained them to a new Evangelical
 • and Mystical Signification; and so (as one says) to have put a new
 • perspicuous upon the old Metal.

" Thus Craddock not much varying therein, from Mr. Colquitt, who
 • my self had before given of the same Matter, in his *Mosaisches*,
 • 3. c. 2. by which the observant and unbyassed Reader
 • that that which is called the Lord's Supper, was indeed
 • Paschal Supper, performed with all the Rites and Ceremonies belong-
 • ing to the Jewish Passover, or then used by the Jews, in their Ce-
 • bration of that Feast." This Craddock being a learned and eminent
 • Writer of the Church of England, and consequently one that had
 • in Remembrance of Christ's Death, to be an Ordinance of God, and
 • sacrament as they call it. I hope a citation from so able a Man will
 • gain Credit with all unbyassed; and if so, then *for the present*, I will
 • that the Disciples eat two Suppers the Night of the Passover, will be
 • the Ground for Want of Proof.

F I N I S.